A Decla

ration of the .x. holye commaunde= ments of almighty God written Exo. xx. Deu. v. Collected oute of the ſcrip= ture Canonicall, by John Houper, with certayne new addicions made by the ſame maiſter Houper.

Cum, and ſe: John. i.

Anno M.D.L.

BRIT. MUSEUM

Unto the Christiane Reader.

I Commende here vnto thy charitie and Godly loue (christian Reader) the ten commaundementes of almyghtye God, written Exo. 20, and Deu 5. the whiche were geuen to this vse, and end, diligentlye to be lerned, and religiously obserued Deut. 4. Math. 7. My mynde, and commentarys in them I beseche the to reade with iudgemente, and geue sentence with knowledge: as I dout nothinge at all of thy charite, or good willing hart towardes me, and all well meanyng persones. But for asmuch as there can bee no contracte, peace, alliaunce, or confederacye betwene two persones or more, except fyrst the persones that wyl contracte, agre within them selfes vpon suche thynges as shall be contractyd, as thou right well knowest: also seyng these ten commaundementes, are nothinge else but the Tables or wrytinges that contayne the conditions of the peace betwene God and man. Gen. 19. and declareth at large, howe, and to what the persones named in the wrytynges are bounde vnto the other: Gene. 17 22. Jere. 7. I wylbe God, and you shalbee my people. God and man are knyt together, and vnyet in one. It is necessary to knowe, howe God, and man was made at one, that suche condicions coulde bee agreed vpō and confirmyd with suche solempne, and publicke euidences, as these tables be, writ-ten with the fynger of God. The contentes wher-of bynde God to ayde, and succoure, kepe, and

preserue, warrant, and defende manne frome all yle, boothe of bodye and soule, and at the laste to geue hym eternall blysse and euerlastynge felicite: Exodi 19. Deut. 4. Math. 11. Joan. 3. 4. 5. 6. Manne is bound of the other parte to obeye, serue, and kepe Gods commaundementes, to loue hym, honor hym, and feare him aboue all thynges. Were there not loue and amitie betwene God and man fyrste, thone would not bynd hym selfe to be master, nother ỹ other to be seruaunte in suche a frendlye, and blyssed societe, and felowshyppe as these tables contayne. Before therfore they were geuen, God commaunded Moses to go downe frome the mounte Synai vnto the people, to know of them, whether they would confederate, and enter alyaunce with hym or not: Exodi. 19. Moses did the message as God bad hym, where vnto the people all together consented. So that it was fullye agreed vpon that God shoulde be theyr God, and they hys seruauntes, wyth certayne conditions, contayning thoffice of them boothe: God to make them a peculyer people, to prefer them aboue all natiõs of the earthe, to make them a pryncely prysthod and a holy people.

Theyr office to obey, and obserue hys holye wyll and pleasure: Deut. 4. Exod. 19.

Here se we the aliaunce and confederacye made betwene God and man, and the wrytinges geuen: lykewyse how it was made. But wherefore it was made, and for whose merites, yet by these textes we se not: why god should loue man that so neglected hys commaundementes, fauored and loued, beleued and trusted better the deuyl then God: Genes. 3. so farre offended the

deuine

deuyne maiestie of GOD, and degenerated from grace, and godlynesse by custome of synne and contempte of GOD, that he bewayled; and repented that euer he made man: Genes. vi. and decreed to destroye the creature man, that he created, as he dyd in dede. Not onely thus destroying manne, but also protested openlye, that better it had ben Judas neuer to haue ben borne, Math. 26. and in the. 25. Chapiter of the same Ghospell, the displeasure of GOD is declared so greate, that he apoynteth manne to a nother end then he was created for, sayinge: departe ye doers of iniquite frome me vnto eternall fyre, prepared, not for manne but for the deuill, and hys Aungelles. What is nowe more contrarye one to the other, and farther at debate, then GOD and mā, that now we se bound in leage together, as very frendes. Moses Deut. 9. sheweth, that onelye mercy prouoked God vnto thys aliaunce, to receaue them into grace, delyuer them out of Egipt, and to possesse the plenteous land of Canaā: farther that God founde iust matter and occasyon to expulse thinhabitantes of that lande, and founde no merites in the Israelites to geue it them, for they wer a stiffenecked people, and intractable as Moses layeth to theyr charge, Deut. ix. Howebe it God hauyng respecte onelye vnto hys promysses made vnto Adam, Abraham, and his posteryte, measured not hys mercy accordyng to the merytes of man, who was nothynge but synne, loked all wayes vpon the iustice, & deseruynges, innocencye, and perfection of the blessed sede promised vnto Adam, Gene. 3. and vnto Abraham. Gene. 12. 15. 17. God put the deathe of Christe as a meanes and arbiter of thys peace. Ebre. 9. For

the Testamente auayleth not excepte it be confirmed by the death of hym that maketh the Testament: the which death in the iudgment of GOD was accepted as a satisfaction for sinne from the begynnyng of Adames fall, as Paul sayth, Christes priesthode was & is lyke vnto Melchizedeck, that had nether begynnyng nor endyng: bounde nether to tyme nether to place, as the priesthod of Aaron, but as GOD accompted in Adames synne al mankynde beyng in hys loynes, worthy death: so he accompted in Christ all to be saued from deathe, Apoca. xiii. as Adame declareth by the name of hys wyfe, called her Heua, the mother of the lyuyng and not of the dead: Genes. iii. All these promyses, and other that appertayned vnto the saluacyon of Adame and hys posteryte, were made in CHRIST and for CHRIST only: and appertayned vnto our fathers and vs, as we appertayned vnto CHRIST. He is the dore, the way and the lyfe: John. x. he only is the mediatour betwene God and man, without whō no man can come to the father celestial. Joh. i. iii. vi. Because the promyses of god appertayned vnto our fathers, for asmuche as they lykewyse vnto CHRIST: thether vnto and for euer they were preserued from hel and the paines dew vnto Adams synne in hym, for whose sake the promyse was made. The meanes of oure peace and reconsiliation wyth God, is only in Christe, as Esai sayeth capit. 53. by whose passion we ar made hole. Therfore Christ is called by Johan the Baptist. The lambe that taketh away the synne of the worlde. Joan. i. and as the deuyl founde nothyng in Christ that he could cōdemne. Jo. 14. lykewyse now, he hathe nothyng in vs worthye

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damnation, because we be compꝛehended, and fully inclosed in hym, foꝛ we be his by fayth. All these that be compꝛehended vnder the pꝛomysse, belonge vnto Chꝛiste. And as farre extendeth the vertue, and strength of Goddes pꝛomyse to saue manne: as the rygoure and iustyce of the law foꝛ sinne to dampne manne. Foꝛ as by thoffence and synne of one man, deathe was extended and made commune vnto all men vnto condemnatyon, as Paule sayethe. Rom. 5. so by the iustice of one, is deryued lyke into all men to iustificacyon. The woꝛdes of the pꝛomyse made vnto Adame and Abꝛaham, confyꝛmeth the same. They are those. I wyll put ennymyte and hatred betwene the and the woman, betwene thy sede, and the womans sede, and her sede shall bꝛeake thy heade Genes. iii. Foꝛ as we were in Adame befoꝛe hys fall, and shoulde yf he hadde not synned bene of the same innocencye, and perfection that he was created in: so were we in hys loynes whē he synned, and participant of hys synne. And as we were in him and partakers of the yl: so were we in hym when God made hym a pꝛomyse of grace and part takers of the same grace: not as the chyldꝛen of Adam, but as the childꝛen of the pꝛomise. And the synnes of Adam wythoute pꝛyuilege oꝛ excepcyon extended, and appertayned vnto al Adames, and euery of Adames posterite, so did this pꝛomyse of grace generally appertayne as wel to euery and synguler of Adames posteryte as to Adam: as it is moꝛe playnely expꝛessed Gene. xv. xvii. Wher god pꝛomiseth to bliſſe in ꝑ sede of Abꝛahā, al ꝑ people of ꝑ woꝛld. And Paul maketh no diuerſite i chꝛist, of iew, noꝛ Gētile. Farther if

was neuer forbydde, but that all sortes of people and of euerye progenye in the worlde to be made partakers of the Jewes relygyon and Ceremonyes. Farther sayntPaule Ro. 5. Doeth by collacyon of Adam and CHRIST, synne & grace: thus interpretat Goddes promyse. And maketh not Christe inferyour to Adam, nor grace vnto synne If all thā shalbe saued, what is to be sayd of those that sayntePeter speketh of. 2. Peter. 2. that shall perysche for theyr false doctryne. And lyke wyse Christe saythe, that the gate is streight that leadeth to lyfe, and fewe entre: Math. vii. Thus the Scrypture answereth: that the promyse of grace appertayneth vnto euerye sorte of men in the worlde, and comprehendeth them all, howe be it wythin certayn limyttes, and bondes: the whyche yf menne neglecte, or passe ouer, they exclude theym selfes frome the promysse in Chryste. As Chain was no more excluded tyll he excluded hym selfe, then Abell: Saule then Dauyd: Judas then Peter: Esau, then Jacob: throughe Mala. i. Rom. 9. it semeth that the sentence of GOD was geuen to saue the one, and to damne the other, before the one loued God, or the other hated God. How be it these threateninges of god agaynst Esau yf he hadde not of hys wylful malyce excluded hym selfe, from the promyse of grace, shoulde no more haue hindred his saluation, then Goddes threatnynges agaynst Ninive. Jon. i. whyche not wythstandyng that God sayde shoulde be destroyed within .xl. dayes stode a great tyme after, and dyd penaunce. Esau was circumcysed, and presented vnto the churche of GOD by his father Isaac in al external Ceremonyes, as well as Jacob. And that hys

lyfe

lyke and conuerſacyon was not as agreable vnto iuſtice and equite, as Jacobs: the ſentence of GOD vnto Rebecca Genes. 25. was not in the faulte, but hys one malyce: for there is mencyoned nothynge at all in that place. Gene. 25. that Eſau was dyſcheryted of eternall lyfe but that he ſhoulde be inferyoure vnto hys brother Jacob in thys worlde, whyche prophecye was fulfylled in theyr poſterytes, and not in the perſones, them ſelfes. Of thys acceptacyon of the one, and reprobatyon of the other concernyng the promyſes of the earth ſpeaketh Malachie the prophet, as the begynnyng of hys booke declareth ſpeakyng in thys wyſe. I haue loued you ſayth the Lorde, and ye ſaye: wherin haſte thou loued vs? God anſwereth. Was not Eſau, Jacobs brother ſayth the Lorde? Not wythſtandyng I loued Jacob and hated Eſau. Wherin hated God Eſau? the prophete ſheweth. I haue made hys poſſeſſyon that was the mountes (Seir) deſolate, as a deſerte or wylderneſſe of dragons, Malachie. 1. the which happened in the tyme of Nabuchodonoſor. Wherein he loued Jacob the texte declareth. GOD transferred the right and title that appertayned vnto Eſau the elder brother to Jacob the yonger. Lykewyſe the lande þ was promyſed vnto Abraham and Iſaac, was by legacy and Teſtament, geuen vnto Jacob and hys poſterites, Geneſ. 25. and. 27. Sayncte Paule Rom. 9. vſithe thys example of Jacob and Eſau for none other purpoſe but to take awaye from the Jewes, the thyng that they mooſte put theyr truſt in, to ſaye, the vayne hope they had in the carnall linage, and naturall dyſcente from the family and houſholde of Abraham, and likewyſe

their false confydence they had in the keppynge of the law of Moses. Paules hole purpose is in the Epistle, to bryngе man vnto a knowledge of his synne, and to shewe hym how it may be remytted and wyth many testymonies and examples of the Scrypture, he proueth man to be saued onely by mercy, for the merytes of Christ. Which is apprehended and receyued by fayth: as he at large sheweth cap. 3. 4. 5. of the same Epistle.

In the vnderstandynge of the whyche three Chapiters a ryghte, is required a synguler and exacte dyligence: for it semeth by those places that Paule concludeth, and in maner includeth the deuyne grace, and promyse of God within certayne termes, and lymytes, that only Christ shold be efficacyous and profytable in those, that apprehēd and receaue this aboundante grace by fayth: and to suche as hath not the vse of fayth, Christ, neigods grace to appertayne. Now seyng no man by reason of thys naturall incredulyte borne, and begotten wyth vs Rom. ii Ga. iii. can beleue and put suche confydence in God as he requyreth by hys Lawe, as experyence of oure owne weakenesse declareth, thoughe manne haue peres and tyme to beleue, the promise of God in Christ appertayneth vnto no man. Thys Sentence is playne Marke the laste Chapiter. He that beleueth not, shalbe damned. How beit we knowe by the Scripture, that not wythstandynge thys imperfection of fayth, manye shall be saued, and likewyse not wythstandynge that Goddes promise be generall vnto all people of the worlde. Math. xi. Roma. xi. 1. Timo. ii. Genes. iii. yet many shalbe damned. These two poyntes therefore

must be diligently discussed. Fyrst how this faith, beyng vnperfect, is accepted of God: then howe we be excluded from the promyse of grace, that extendeth to al men.

I wyll not reherse now in the myndes of other but as bryefely and symply as I can, declare the mynde of the Scrypture in thys matter. Saynte Paule calleth thys scruytude of synne, naturally remaynyng in oure nature corrupted, some tymes apethian, then amartian, at an other tyme asthenean. The fyrst worde sygnyfieth an impersuabilite, dyffydence, incredulyte, contumatie or inobedience. The seconde signifyeth Errour, sinne or deceite. The thyrde betokeneth wekenes, imbecillyte, or imperfectyon. So wryteth Paule. i. Cor. xv. mannes bodye to be fyrste borne in imperfectyon, or imbecillite. Also that God concludeth all men vnder infydelyte. Rom. xi. In the Epistle to the Gallathians capitu. iii. He sayeth that the Scrypture doeth conclude all men vnder sinne. In those thre places thou maist se the thre wordes that I rehersed before wyth ỹ whych Paule discribeth the infyrmites of man, whych infirmites, Esay. liii. Joh. i. doth testifie ỹ they are translated into Chryst. Not so that we should be clene delyuered from them, as thoughe they were dead in our nature, or our nature chāged, or should not prouoke vs any more to yl: but that they should not damne vs, because Chryste satisfyed for them in hys own body. And Paule sayth. Ro v. that Chryste dyed for synners which were infirme: and calleth those synners ỹ enemies of God. How be it, he calleth not thē Theosbygas in the scripture, that is to say contemnours

of

of GOD. Euery man is called in the Scripture wycked, and the ennemye of God, for the peruersyon and lacke of faythe, and loue that he oweth vnto God. Et impii vocantur qui non omnino cũt pii. That is to say, they ar called wycked that in al thynges honoreth not GOD, beleueth not in GOD, and obserueth hys commaundementes as they shoulde do, whyche we cannot do, by reason of this naturall infirmitie, or hatred of the fleshe (as Paule calleth it Rom. 8.) agaynste GOD. In thys sence taketh Paule thys worde wycked, Rom. 5. when he saythe that Christ dyed for the wycked. So muste we enterpretate sainte Paule and take his wordes, or els no mã should be damned. Now we know that Paul him selfe, Sainct John, and Christ, damneth the contemptours of God, or suche as wyllyngly continew in sinne, and wil not repent. Mat. 12 Mar. 3. Luc. 12. Paule Rom 8. 1. Cor. 5. 2. Cori. 6. 2. Pe. 1. Those the scripture excludeth from the generall promes of grace. Thou seist by the places afore rehersed that thoughe we can not beleue in GOD as vndoutedly as is required, by reason of this our natural sycknes, and disease: yet for Christes sake, in the iudgemcut of God, we are acoumpted as faythfull sydeles for whose sake thys natural disease and sycknes is pardoned by what name soeuer Sayncte Paule callethe the naturall infirmite, or Originall synne in manne. And thys imperfection or naturall sycknesse taken of Adam, excludeth not the person from the promesse of God in Christ, except we transgresse the limitters, and boundes of thys Originall synne, by oure owne folye, and malyce, and eyther of a

contempte

contempte, oz hate of Goddes wozde we fall into fynne, and traunsfozme our selfes into the ymage of the deuill. Then we exclude by thys meanes oure selfes frome the pzomyses and merites of Chzyste, who onelye receyued oure infirmities, and Oziginall disease: and not the contempte of hym, and hys lawe. Farther the pzomes appertayne to suche as repent. Therfoze Elay. Capit. 53. sayde without exception, that the infirmities of all men were cast vpon his blessed shoulders. It is oure office therfoze to se, we exclude not oure selfes frome the generall grace, pzompsed to all men. It is not a Chzistian mannes parte to attribute his saluation to hys owne free wyll, with the pelagion, and extenuat oziginall fynne. Noz to make God thauctoz of ille, and oure dãnation, with the Maniche. Noz yet to saye, God hathe wzytten fatall Lawes as the Stoicke and wyth necessite of destany, violentlye pullethe one by the heere in to heauen, and thzusteth the other hedlynge into hell. But assertayne thy selfe by the scripture, what bee the causes of repzobation, and what of election. The cause of reiection, oz damnacyon is synne in manne, whyche wyll not heare, neyther receaue, the pzomes of the gospell: oz else after he hathe receaued it, by accustomed doing of ille, he fall eyther in a contempte of the gospell, wyl not studye to liue thereafter, oz else hatteth the gospell because it condemneth hys vngodlye lyfe. And would there were nether God, noz Gospell to punyshe hym foz doinge of ille. Thys sentence is trew how so euer man iudge of predestination. God is not the cause of sin, noz would not haue man to synne, Psalme. 5. Non Deus volens iniquitatem

tem, tu es. That is to saye, thou arte not the God that wylleth sinne. Osee. 13. It is sayd: Thy perdicion o Israell is of thy selfe: and thy succoure onlye of me. The cause of our electiō is the mercy of God in Christe. Ro. 9 How be it, he that wylbe part taker of thys election, muste receaue the promes in Christ by faythe: For therefore we bee elected: because afterwarde we are made the membres of Christe: Ephe. 1. Roma. 8. Therfore as in the iustification, or remission of synne, there is a cause, though no dignite at all, in the receauer of hys iustification: euen so we iudge hym by the scripture, to be iustified, and hathe remyssyon of hys synne, because he receaued the grace promysed in Christe. So we iudge of election, by the euent, or successe, that happeneth in the lyfe of manne: those onelye to be elected, that by faythe, apprehend the mercye promysed in Christe, other wise we shoulde not iugde of election. For Paul sayethe playnelye. Ro. 8. that they that be ledde by the spirit of God, are the chyldren of God, and that the spirite of God, dothe testifye with oure spirites, that we ar the children of God, beynge admonished by the scripture, we must leaue sinne, and to do the woorkes commaunded of God, or elles it is a carnall opynion, that wee haue blynded oure selfes with all of fatall destyny and wyll not saue vs. And in case there folow not in oure knowledge of Christe, amendement of lyfe: it is not lyuelye sayde that we haue, but rather a vayne knowledge and mere presumpcion. Jo. 6 saieth: No man commeth vnto me except my father drawe hym: many menne vnderstande these woordes in a wronge sence, as thoughe God required in a reasonable manne, nomore then in a

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deade-poſt, and marketh not the wordes that folowe. Omnis qui audit a patre et diſcit, venit ad me. That is to ſaye, euerye man that heareth, and lerneth of my father, commeth to me. God draweth with his worde, and the holy goſt: but mannes dewty is to heare & lerne, that is to ſaye, receaue the grace offred, conſent vnto the promyſes, and not repugne the God, that calleth. God doethe prompte the holye goſte, vnto them that aſke hym, and not to them that contemne hym. We haue the ſcripture dayly in oure handes, reade it, and heare it preached, Goddes mercye euer cõtinue the ſame. Let vs thynke verelye that now God calleth, and conuerte oure lykes to it. Let vs obey it, and beware, we ſuffer not oure folyche iudgementes to wander after the fleſhe, leſte the deuyll wrappe vs in darkenes, and teache vs to ſeke ꝑ election of God, out of the ſcripture. Althoughe we bee of oure ſelfes bonde menne vnto ſynne, and canne do no good by reaſon oure originall, and race, is vitious: yet hathe not the deuill induced holly, his ſimilitude into anye of Adams poſteritie, but onelye into thoſe, that contemne, and of a ſet purpoſe, and deſtenyed malyce, hate God, as Pharao, and Saul. Thone gathered all hys men of warre, and woulde fyghte with God, and his church, rather then obey hys commaundemente. Thother woulde, againſt godes expreſſe wyl, and pleaſure, kill Dauid, that God had ordayned to be kinge. Theſe ſynnes Chriſt calleth the ſynne againſte the holy ghoſt. Mat. 12. Mar. 3. Lu. 12. Mainete John. 1. John. 5. Sinne vnto deathe. Mainete Paule Ebre. 10. voluntarye, or willinge ſynne. We muſte therfore Judge by the ſcripture, and beleue all thynges

ges there ſpoken. Knowe there be, the wyll of God, and ſerche not to knowe the thynge, that appertayneth nothynge to thyne office. Remembre how craftie a workman the deuyll is, and what practiſe he hathe vſyd wyth other. Chefelye and before all thynges, he goeth about to take thys perſwaſion, that Goddes word is trewe, oute of mannes hearte. As he dyd with Adam. Genes. 3. that thoughte nothynge leſſe then to dye as God ſayde. Then thought he holly to haue pryntid his owne Image in Adam, for the ymage of God: and to bringe hym to an vtter contempt, and hatred of God for euer, as he had broughte hym to a diffidence, and dout of hys worde. Here let vs all take hede of oure ſelfes, that dayly wyth the word of God, beynge admonyſhyd of ylle, yet amend not. We ſhall fynde at lengthe, God to be iuſt in hys worde, and wyll punyſhe wyth eternall fyre oure contumacye, and inobedyence, whiche fyre, ſhalbe no leſſe hotte, then hys word ſpeakythe of. So dyd he wyth Saull. Perſwadyd the myſerable wretche, that God was ſo good that thoughe he offended he woulde not punyſhe hym as he ſayde, but bee pleaſed wyth a fat ſacryfice agayne. 1. Reg. 15. This doctryne is therfore neceſſary to be knowen of all menne: that God is iuſte and trewe, and requireth of vs feare, and obedience: as ſaincte John ſaythe he that ſente me is trewe. Dauyd pſalm. 145 ſpeaketh thus of his iuſtice. The Lorde is iuſt in all his wayes. And vnderſtande, that his iuſtice extendeth to two diuerſe endes. Thone is, that he woulde all men to be ſaued. Gene. 3. 15. 17. Math. 11. Iſaye. 53. 1. Timo. 2. Ro. 11. The other ende, to geue euery manne accordinge to his actes.

To

Christian reader.

To optayne the fyrst ende of hys iustice, as many as be not vtterly wycked, and maye be holpe: partlye wyth threatnynges, partelye wyth promyses, he alureth, and prouoketh theym vnto amendement of lyfe. The other part of hys iustice, rewardeth the obedyence of the good, and punyssheth thynobedience, and contempte of the ille. These two iustice the elders call correctiuam, and retributiuam. Jonas the Prophet speaketh of the first cap. ii. And Christ Mat. xxv. of the seconde. God would all men to be saued, and therfore prouoketh, nowe by fayre meanes, now by foule, that the synner, shoulde satysfye his iust, & ryghteous pleasure: not that the promyses of god pertayne vnto suche as wyll not repente, or hys threatenynges to hym that doth repent, but those meanes he vseth to saue hys poore creature. 1. Cor. xi. thys wayes vseth he to Nurtur vs vntyll suche tyme as hys holy spirite worke such a perfection in vs, that we wil obey him, though there were no payne, nor hope mencyonated of at all. Therfore loke not only, vpon the promis of god, but also, what dylygence and obedyēce he requireth of the, leste thou exclude thy selfe frome the promes. There was promysed vnto al those that departed out of Egypt wyth Moses the land of Canaā: howbe it, for disobedience of goddes commaundementes, there was but one or two that entred. Of the other part, thou seyst that the menaces, and horryble threatnynges of GOD, that Ninive the great cyte should be destroyed within xl. dayes, nothynge appertayned vnto the Ninivites, because they dyd penaunce, and returned to God. In them, seyst thou Christiane Reader the mercye of God, and general promyse of saluacion

perfourmed in Christ, for whose sake only, God and man was set at one. So that they receaued the preachyng of the Prophete, and toke GOD for theyr God, and God toke them to be his people, and for a certaynte therof, reuoked hys sentence, that gaue them but .xl. dayes of lyfe. They lykewyse promysed obedyence vnto his holy Lawes, and commaundementes, as God geue vs al grace to do. That though we be infirme, and weake to al vertues, we exclude not our selfes, by contempt, or negligence from the grace, promysed to all men. Thus fare wel in Christ. v. Nouembris Anno.

1548.

¶ John Houper wysheth grace and knowledge in Chryst to the Chrystian Reader.

I Judged Chrystian Reader that in my former Epystle I had sufficiently intreated the to haue redde and geue charytable iudgemente of thys well ment and trulye wrytten treatyse vpon the Ten Commaundementes: But bothe my labours and my requeste I see of manye not onelye neglected, but also dyspysed, and not dyspised onely, but also condempned. Yea innocentlye I dare well saye, yf men without affection redde or heare redde the thyng, whiche of affeccyon temerously they condemne. And in case I had not preuented in tyme (before I wrote the worke and wryted it first) The same folysche iudgement of folysche and ygnorannte people that nowe speaketh slaunderously of one vnslaunderous doctryne, I had wrytten thynges, and not contrarye to Gods lawes nor mans lawes, whyche woulde haue offended them more, as touchynge dyuorsement, wherof I soberlye intreate in the seuenth commaundement, and trulye as I wyl answere to the same by gods grace. But I refrayned for two causes, the one is that all thynges be not expedient though they be lawful. The nexte that I knewe there laye vnder euerye stone a Scorpion to byte and poyson

what so euer I shoulde wryte or saye. But seyng no mans wrytynges here to fore hathe bene clere and fre from miscōstruing and calumniation of suche sycophantes and serpentyne tonges as hurte, or they warne, kyll or they admonyche, slā der or they iudge, proclaime victory or they fight, I must holde my selfe wel contented to suffre obloquie and slaunder nowe as they dyd then And as they wyshed a better mynde and prayed for their aduersaryes then, so do I nowe, that God in Christ maye saue and bryng bothe theym and me to the ioyes euerlastyng. Nothing desyre I of the but as I erste desyred that thou wylte reade wyth iudgement thys litle declaracyon vpon the ten Commaundementes, and in the seuenth cōmaundement thou shalt fynde added, more then was before for the confirmacion of suche diuorsement as many of late haue bene offended wythal. And then geue sentence charitably whether I gesse any libertie to fynne, or eleuate, diminyshe, extenuat, breake or dissolue Matrymonye vngodlye and wythout iudgement or no. Way the. v. and .vi. of Maynct Mathew wyth the .x. of Marke, and so shalt thou vnderstande wherein standeth the state of the controuersye, and so be able to geue vpryghte and trewe iudgement, which god graunt vnto the that thou mayest not only be able to mainteyne the trueth that thou knowest but also serche to fynd out in al other doubtful questions the truth thou knowest not. Thus the spirite of peace, loue, & knowledge be wyth the now & for euer Amē.

Frō London, 28. Julii. 1550.

A declaration of the ten commaundementes.

Caput. i.

What the lawe is.

SEyng that ỹ leſt part of the ſcripture requireth in ỹ wyter bothe iudgement, & circũſpeccion, that ỹ interpretacio of one place, repugne not the texte of goddes worde, in an other place: Howe muche more diligence, circumſpeccion, feare, and loue, requirethe the two tables of the ten commaundementes, in the whiche is conteined the ſecte, and hole ſomme of all the ſcripture. And what ſoeuer is ſayde, or wrytten by the Prophetes, Chriſte, or the Apoſtels, it is none other thynge, but the interpretacion, and expoſicion, of theſe ten wordes, or ten commaundementes. So that it were no nede at all, to require the minde of any Doctor, or expoſitour to know the wyll, and pleaſure of God, manifeſted vnto the worlde in his word, would they that hathe leaſure to rede the ſcripture, ſtudie therin themſelues. Or ſuche as be appointed, to the miniſterie of the churche, in their ſermones declared, vnto the vnlerned what, and whiche commaundement, the Euangeliſt, Prophet, or Hiſtorie that he preacheth, declareth. If this were donne: then were it no nede, to beſtowe ſo manye yeres in reding the gloſe, and interpretacion of man. For

let hym wrytte, or saye, what he pleaseth: he that vnderstandeth the texte, shalbee alwayes able, to iudge, whether he wrytte trew or false, and so stablish his fayth, and knowledge, vpon ỹ word of God: and not vpon the interpretacion of man, conformme all hys lyfe to thys rule and canone of the ten commaundementes, and not vnto the decrees of manne, as God commaundeth Deut. 4. These ten wordes, hathe ben largelye, and at length wrytten vpon, by many greate, and famous Clerkes. Do not withstanding as they haue yet lefte sufficient mater vnto theie successors, where vpon they maye exercise, bothe theyr learninge and eloquence, as in a thynge moofte inscrutable. There is no acuite, nor excellẽcie of witte, no lernynge, no eloquence, that can comprehende, or compasse the doctrine, and misterie of the lernyng, that is conteyned in theie commaundemen tes. They teache aboundantlie, and sufficientlye, in fewe wordes, howe to knowe God, to folow vertew, and to cõme to eternal life. Wherfore it behoueth euerye man of God, to knowe as perfectlye theie commaundementes, as he knowith hys owne name. That all his workes, wordes, and thoughtes maye be gouerned accordynge vnto the mind, and pleasure of thys lawe. Lykewise because we may, by the knowlege here of, vnderstand other mens wrytinges, & cõmaũdementes, whether they be of God, or of manne, profytable, or pernicious: leding to lyfe eternall, or to deathe euerlastyng. They teache what god requyreth in the heaerte, and what in externall cõuersation, bothe to God, and manne: what is to be done in the commune wealthe, and what in euery priuate cause. What is the superiours

deutie,

dewtie, and what the inferyoures: What the housbandes dewtye, and what the wyues: what the fathers, and what the sōnes: what to be done to a Citisen, or landes man, and what to a straūger: what in the tyme of peace, and what in the tyme of warre. So that in these ten preceptes, euerye manne maye se what hys offyce is to do: wythout farther trauayle or study, in anye other sorte of other lerning. I purpose therfore by goddes grace, as well as I can, to open by other places of the scripture, the trewe sence, and meanynge of these ten commaundementes, symple, and playnelye, that the vnlerned, may take profyte by the same. Thys order I wyl obserue.

First shewe what this word law, or cōmaundement meaneth.

Then how the lawe should be vsed.

Thyrdely, prepare the readers mynd, that he maye alwayes rede, and heare, these commaundementes with frute, and commodite.

Fourthly interpretate euery commaundement seuerally, that the Reader maye perceaue, what god the geuer of the lawe requyreth of euery mā, that professeth his name.

Justinian. lib. i. Pandect tit. i. saythe that the law is a facultie, or sciēs of ẏ thing that is good and ryght, as Celsus there defineth. Or thus, the lawe, is a certayne rule, or canon, to do well by, whyche ought to be knowen, and kepte of al mē Cice. de leg. Saith, that the lawe, is a certaine rule, procedinge from the mynde of God, perswadynge ryght, and forbyddyng wrong.

So that the lawe, is a certayne rule, a directorie shewyng what is good, and what is ile: what is vertewe, and what is vyce, what profytable,

and what dyspropytable: what to be done, and what to be lefte vndone. Thys declaracyon of the law generall, appertayneth vnto al the kyndes, mẽbres, and partycules lawes, made other for the body, ether for the soule. So that who so euer be ygnorant of the law, and rules that apertayne vnto the science, or arte, that he professeth can neuer come to thende, or perfection, that his profession requireth. As for example, thende of a Christiane man is eternall lyfe, and hys profession is, to knowe, and learne the lawe and canones, that moste playnelye, and syncerlye, leadeth hym vnto this ende, of eternall felycyte. As the lawe of God, whiche is a certayne doctryne, shewing what we should be, what we shulde do, and what leaue vndone, requiring perfecte obedyence towardes GOD, and auertysynge vs, that God is angry, and displeased wyth synne, and wyll punyshe eternallye, suche as performe not al thynges perfectlye, conteined in this law, as ye may rede. Mat. 22. Exod. 20. Deu. 6. Those places, shew that God requireth of vs, perfecte obedyence. What payne is dewe to the transgressour, ye may rede, Deut. 28. Cursed be he that fulfylleth not the lawe, and lykewyse, Mat. 24. Departe from me ye workers of iniquite, into eternall fyre. I declare nowe, good reader, what the lawe is, and not how it maye be fulfylled, that I defer vnto thende of therpolycion of the lawe. Howbeit I woulde thou shouldest moste dilygentlye marke this diffinicõ, or declaracyon, what gods lawe is, that thou mayst know, what diffẽres is betwene the lawe of God, and the lawe of man. Mannes lawes, onelye requireth externall, and outwarde obedyence. Goddes lawes bothe

externall,

external, and internall.

☞ Now he that is ignoraunt, of the meanes, is ignoraunt of thend. Beynge ignoraunte of the causes, must nedes be ignoraunte of theffecte. Onely by the lawe of God, the meanes is knowen, therfore onely the lawe of God yf we wyll come to thend that God woulde vs to do: is dyligently to be lerned. For lyke as the physycion, cannot communycate hys health wyth the sycke pacyente: or the lyuynge man hys lyfe, wyth the deade bodye of an other (but euerye man enioyeth hys owne healthe, and lyuethe wyth hys owne lyfe) so profyteth not, hym that is vnlerned, the knowledge of an other man, but euerye man muste knowe, and learne him selfe the lawe of God, yf he wyll be saued, Joh.6. Deute.4. As he that wyl be a phisycyon, must lerne the preceptes, that teacheth phisicke. A musicion, the rules of musyck, the oratour, the rules of Rethorycke. The plowgh man, the rules of husbandrye: and so euery person the rules that belonge vnto hys professyon, or else he shal neuer profyt in his scyence, or art: nor be accompted a craftes man, that knoweth not the principles of hys crafte. Nomore, before the maiestie of God, is he accompted a christian man, that perfectlye knoweth not the commaundementes of GOD, thoughe he be christened, and braggethe of the Name, neuer so muche. And because that no man shoulde excuse: hys ignoraunce, and say the. Byble is to lōg, and conteinethe so hyghe mysteries, and secreates, that the laborynge man, hathe neyther suffycyent tyme, nether conuenient vnderstandyng, to lerne the lawe, and commaundementes of God: it pleased hys infynyte goodnes, to collecte, and

gather the contentes, and summe of the whole law, into so short, and compendious abridgemēt that no seyens of the worlde, hathe hys pryncyples or generall rules, concluded wyth so fewe wordes. Experiēce, and proue, declareth the same. The logicion, hathe no lesse, then Ten generall rules, called predycamentes, wherin is conteyned thole matter of hys arte. The Rethoricion, three maner, and dyuerse kyndes of causes, Demonstratyue, Judicall, and delyberatyue. Thole body of the lawe Ciuile, these thre pryncipies, lyue honestlye, hurte no man, and geue euery man hys, Justinianus, libr. i. Institu. The Phisicion, as many principles, as be kindes of dyseases. The heauenlye God eternall, hathe concluded all the doctrine Celestyall, in. x. wordes, or commaundementes. Exo. 20. Deut. 5. And yet for a farther healpe of our vnapte memorye, to retayne the wyl of God: he hath gathered, the sayde ten commaundementes, into two. Math. 22. Mar. 12. Loue God wyth all thy hearte: and thy neyghbour as thy selfe. Deute. 6. 26. Leuiti. 19. So that euery dull, and harde wytted man, may soner learne, the pryncipies, and general rules of Christes relygion, then of any other art, or science, yt he geue hys diligence, any thing at all, for the space of one monethe.

There be many causes, that shoulde prouoke man vnto the studye, and knowledge of this law First, the profyte that commeth thereof, whyche is expressed. John. 17. This is lyfe eternall saith Christe, to knowe the, O father: and hym that thou hast sente, Jesus Christe. Dauid the prophete, desyred the knowledge of this law, & so to piouslye expresseth the commodite thereof, in the

mooste

mooste holye Psalme. cxviii. that nothynge of thys worlde maye be compared to it, for it leadethe to eternall lyfe. What commodyties it bryngeth in this worlde, it is declared. Deut. 28. and. Psal. 128. yf thou heare the voyce of thy lord God, and obserue it, thou shalte be blessed in the felde, and at home, blessed in all thynges that thou takest in hande to do, rede the Chapiter. Yf thou wylte not learne the wyll of thy lorde: thou shalt be cursed in the felde, and at home: and vnfortunate in al thy actes: farther, wythoute the knowledge and obediēce of this law, no persō in the worlde can iustlye, and conuenyentlye serue in hys vocation, or condycion of lyfe, of what degre so euer he be. Wherefore Moses commaunded. Deut. 4. that no man shoulde declyne, frome thys lawe, nether to the ryght hande, neyther to the lefte: meanyng by these wordes, that no man shoulde adde, or take any thyng from it, but symplye, to obserue it, as it is geuen, and wrytten vnto vs from thys ryghte lyne, and trewe regle of goddes word: mā errith diuerse wayes. Some tyme by ignoraunce, because he knoweth not, or wyll not knowe, that onely thexpresse worde of God sufficeth. He holdeth wyth the moost parte and condemneth the better, as it is to be sene, at this present daye. Thys reason taketh place: it is allowed of the mooste parte, and stablysshed by so many holye, and learned byshopes, therfore it is trewe. When they can not by the scrypture proue, neyther the learnynge, neyther the lyfe of theyr doctors to be good.

The seconde way, that ledeth from the worde of God, is many tymes, the power, and authorytye of thys worlde. As we se, by the byshop of

Rome, and all hys adherentes, who geueth more credence, and faythe vnto one Charter and gyfte of Constantinus, then to al the hole Byble. Another errithe, by mystakynge of the tyme, makynge his superstition, far elder then it is, will not forsake falshed for the trueth. And sayethe, thus my father beleued, and shoulde I beleue the contrarye? thus father wyll gyue credyte to hys father beyng blynd, then vnto God his great graunde father, that seeth. To the lawe of mā more credyt, then to the lawe of GOD. As the knowledge of man is thus withdrawen, frō the worde of God, by ignorannce, and ile vsed customes, so is the lyke, and conuersatyon of man lyke wyse, not gouerned with the worde of God, but with accustomed fraude, and gile: euery manne in hys vocatyon, and condycyon of lyfe. The spiritualtye wyth false receaued, and ile deserued, teachis. The temperaltie, wyth false cōtractes, and preposterous byinge and sellynge. The prynces, and superiour powers of therthe, for the mooste parte, and all lerned men, other in mayntaynyng a wronge religion, or in not restorynge the trewe, declyne, far from thys symple, and synecere verytie conteyned in gods worde. Some dyspence with a lesse yle, to auoyde a greater harme. Some prescribe lawes, for the consciens of man, for a tyme, vntyll it maye be farther deliberated vpon, or approued good, by a generall counsell. These men, greuously offended themselfes, and causethe other to do the same. In case the lawe: made for the tyme, seme not good, vnto suche, as shall at a more leasure, haue the examinacion thereof: the lawe for the meane tyme, shall be condemned, as hereticall, and pernicious.

Then

Then put the cause, that many, or at the leste, some of those that led theyr conscience after the lawe, made for the meane tyme, dye. Howe standethe then the case, wyth these departed soules, that were deceyued, whyles they lyued, by false doctryne. They doutles, are looste, for euer, and wythoute tyme, yf they dyed, in anye errour of the Catholyke faythe, as Christe sayeth Luke. 6. speakynge of false interpretoures of the worde of God. If the blynde, lede the blynd, he sayeth, not onelye he that ledethe shall fall in to the dyche: but boothe. Therefore it is not sufficiente, that people haue a lawe for the meane tyme: but what so euer, the conscyence begynneth wyth all, it must ende, in the same. That is to saye: no lawe at all shoulde be spoken of consernynge the conscience, but thonlye worde of God, whiche neuer altered, nor cannot bee altered. Math. 5. Luke. 16. Psalm. 18. Dauyd Psalmo. 119. prouethe the immutabilite of Goddes worde, by two stronge reasones, yf heauens, and Earthe made by thy worde can not be alteryd, howe muche more the worde it self? Rede the two verses that begynne wyth the letter named, in Englyshe thus: Thy worde Lorde abydeth for euer, as the heauens testyfye. Vnto the whiche lawe, the conscyence of man, in maters of faythe, is bound onely. For when so euer, or who so euer preferryth anye lawe, for the cause of relygyon, and geuith it this tytle, for the meane tyme, vntyll it maye bee iudged by a generall counsell, or other wyse decreed, by thassemblaunce of lerned menne: thaucthor of the lawe, declareth him selfe, not to knowe whether hys lawe be trewe, or false, ledynge to hel, or to heuen, to saue the conscience of man or

to damne it: but leueth it in dowt, & maketh it as vncertayne, as these that shall haue the cenſure, & iudgment therof, preferred vnto their discretiō and learnyng. I woulde wisshe therfore, & hertely praye vnto almyghtye God, to put into the hartes of all superyour powers of the Erthe, grace, and knowledge, to chose. iiii. indifferēt iudges, to appeace al contrauerses in religion. If the Clergye shoulde iudge, the worlde woulde and myghte say, they are to partyal, and for many respectes, woulde to muche fauoure, theyr owne commodite. If the temporalty shoulde iudge, the Clergie would thynke, some thyng to be done of displeasure, or malyce, that alwayes in manes hath remayned betwene the partyes. Farther, yf a Papist, Lutherion, or Zuinglion shoulde iudge: they agree, so the, one with the other, that the matter coulde not want suspicion. Therefore I woulde haue ones these. iiii. indifferent iudges to breake the stryfe. The Byble in Ebrue, the Bible in Greke, the Byble in Latine, and the Byble in Englysshe, or in any other vulger tonge, accordinge to the speache of the Realme, where thys communication should be had. The doutles these iudges that fauoureth not, more thone parte, then the other: no more one person, then the other: Woulde sone set men at peace: in case they loued not dissention. But as long, as thauctorite of any generall counsell, or iudgement of man, is accompted equiualente, and egall wyth the worde of God: the truethe, cannot be syncerelie knowen. Suche as can interpretate, nothynge wel, but loketh to fynde occasyon, to calumniate the good meanyng of the thing wel spoken, wyll say I haue an yll opinion of God the eternall in

heauen

heauen, and lykewyse of the superiour power in earthe, bycause I damne the dyscipies of the false Doctors, wyth the doctors: and take from all power of the erthe auctozitie to prescribe vnto theyr subiectes, any lawe, touching religion, of the soule. As concernyng the iudgement of God, agaynst those that be seducyd by false prechers, or makers of false lawes, Sainct Luke capit. 6. Ezech. 3. and. 13. iudgeth as I do. And as touching the question. What I ought then say of oure forefathers, that euer sithe the tyme of Constantine themperoue and Syluester the Bysshope of Rome bathe alwayes in maner, bene seduced by the false doctrine of man: I can iudge, none other then the scripture teachithe. Bothe he that ledithe vnto damnacion, and he that is led, falleth into the pytte. And in the same place Christe sayethe, that it sufficeth the disciple, to be as his master is. Sainct Paule describith the nature of suche as preache false doctryne thus .2. Tim. 2. they leade vnto iniquite: and their communicacion, eateth as the disease of a cankre. Wecanyng that false doctryne, hurteth not onelye hym, that is seducyd: but lykewise, suche as shalde hys hearers. And as this disease callyd a canker, if it be in any part of mannes body, it infectith allwayes the next partes vnto it as Galenus wrytith de caulis morborum: lykewyse Leonardus Fuchsius, De compendio medicine. And Ouidius thus. Vtor malum late solet, immedicabile cancer serpere, et illesas vitiatis addere partes: which is the same description of the disease wrytten afore, so doth false doctrine. And as euery membre of man, maye be in danger of this disease, yet chefly the members that want-

wanteth synewes, and bones. Ut feminarum mamme, quod rare et laxe sint, ac crassissimam ac terbilis materiam pzompte exzipiant.

Euen so the pzeaching of false doctrine, may deceaue euery man, but spetially the simple and vnlerned, as it is to be sene at this day, the moze petie euery where. Galier foz a soule, that canne do nothing, but blisse a tubbe of water, to kepe an hundzeth in superstition, and the adulterous doctrine of manne: then foz him that is wel lerned in the lawe of God, to wynne ten vnto Chzist. Not wythstandyng I beleue, that in the middes of darkenes, when all the wozlde (as far as manne myghte iudge) had swozen vnto the Bishope of Rome, that Chzistе had his electes, that neuer consentyd vnto his false lawes, nether walked not, after straunge Gods, thoughe vnknowen vnto man, as it was in the tyme of Elie the Pzophete. 3. Reg. 19. where god sayed, he had pzeserued seuen thousand that neuer bowed theyz knees, noz kysted Baall.

In euery age, so god pzeserueth some, that no false doctrine maye cozrupte them: thoughe the nature therof be, as Paule sayethe, to infecte as a canker. So god impecheth many times, and woulde not thinges to execute their natural operation, as we rede Exod. 3. where the bushe burned, and yet consumed not. Lykewyse of the thze childzen in the firy furnis, Dan. 3. and as Chzistе sayethe, Jo. 10. that his shepe harkened not, vnto the voyce of the false pzeachers. As many therfore, as died befoze vs, seduced by false pzeachers without penaunce, the scripture condemneth.

As many as beleued them not, but trusted to the scripture (oz els deceaued, yet called to grace

befoze

before they dyed)lyue eternally in ioy and solace and are saued, as Iohn saieth. Apo.13. in the blud of the lambe. I iudge therfore in this point, god to be more seuere, thē the scripture teacheth, wherin he teacheth vs, what we shoulde beleue: and iudge of hym. Thus I haue spoken largely, trewly, to admonyth my good reader, to beware of manned lawes: in the cause of religion. As touching the superiors powers of therthe, it is not vnknowen vnto all them that hath readen, and marked the scripture, that it apertayneth nothing, vnto their office, to make any lawe, to gouerne the consciens of their subiectes, in religion, but to raigne ouer them in this case, as the worde of God commaundeth. Deut.17.i. Re.12. 2.Par.8. Sap.6.

How be it in their Realmes, prouinces, and iurisdictions, they may make what lawes they wyll, and as many as they wyll. Commaunde them to be kept as longe as it pleaseth them, and chaunge them at theyr pleasure, as they shall se occasion for the wealth, and commodite of their Realmes, as we se in all the notable commune wealthes. Amonge the Greakes, and Romaynes wyth other. Unto the whiche superioure powers: we owe all obedience, bothe of bodye, & goodes, and lykewise oure dailie prayer for them vnto almightie God, to preserue theyr honors, in grace, and quietnes: Ro.13.1. Tim.2.i. Pet. 2. Mat.22. Mar.2. Luc.20. and as manye dyuerse commune wealthes as there be, so many diuerse lawes may there bee. Howe bee it, all Christened kynges, & kingdomes with other magistrates, shoulde raigne by one lawe, and gouerne the churches of theyr Realmes, solie by the worde of

God

God, whiche is neuer to bee chaunged, as I declaryd afore in the diffinition of goddes law, that it is a rule neuer to bee chaunged, by superioure power, or inferiour: Psalm 18.c.118. So dothe the holy Prophet Dauid (that honored God, reuerenced the powers of theym, loued the commune sort of people) teache. Psal. 17. Shewe me good lord thy way, & leade me in a ryghte pathe, for feare of those that lay wayte for me. So commaundeth Job capi. 22. to receaue the lawe at the mouthe of God.

I folow therfore the comaundement of god, perswading euery man to learne his faythe in hys lawe as Moses dyd, Deut. 31. comending ỹ lawe vnto the prieftes, the sonnes of Leui. Not onelye that they shoulde know it, but to shewe it vnto thole multitude of the people: men, women, children, and straugers that they might heare it, learne it, feare the lord God, and obserue his commaundementes. So christ commaunded his Apostelles to preache, and their audiens to heare, the thinge he commaunded, Mat. 28. Mar. 16. with what diligence, and howe it should be preached, learne in the. 8. and. 9. chapiter of Neemi.

Caput. ii.

Of the vse of the lawe.

YT is well knowen by the places afore reherfed, that the lawe of God requirethe an inwarde, and perfecte obedience, vnto the wyll of god, the whych thys nature of man corrupted by Originall sinne cannot

cannot performe, as sayncte Paule proueth manifestlye in the.7.&.8.chapiter to the Romaines. There remaineth in man as long as he liueth ignoraunce, and blindenes, that he knoweth not god, nor his law as he ought to do. But rebellith by contumacie agaynste God. For noman suffereth goddes visitations, punishmentes, with such paciens as is required. Nomā can abide to heare hys defaultes rebuked by the lawe, but hateth hys admonitours, and woulde that there were nether God, nether law so that he myghte vnpunished satisfye hys pleasure. Lykewyse the wil as frowarde, and peruerse that it wylleth nothing of God, nor of his lawe so that if it demynyshe any parte of suche goodes, or pleasure, as the world requireth, as we may se, by dayly defection, and departure from the knowledge of Goddes worde, in those that ones were as ardent as fyer. But now as the Gadarenes dyde. Mat.8. Luc.8. Mar.5. They desire Christ to depart out of their countrey, rather thē they wold lost their swynne. Where is now the will, ẏ frely and Frankely should forsake al the goodes of ẏ world, & also thys mortal lyfe, rather thē to leaue Jesus Chryste, whych as John sayth, only hathe the word of eternall life. cap.6. It is not nede to proue thys peruersenes and wycked resistence a gainste god, & vertew by thexample of other: but euery mā may find himself to much infected with thys disease, would he loke vpon his owne lyfe, and be as egall a iudge of hym selfe, as he is temerous in iudging of other. Then should he fle the same ile in himselfe, that he seith in an other & euery man dampned before God, excepte suche

as

as beleue in Jesus Christe, Rom. 5. And study to lyue after hys law. 1. Cor. 5. Luc. 1. Tit. 1. Mat. 7. Psalm. 6.

Seing the workes of the lawe cannot deserue remission of synne, nor saue man, and yet God requireth our diligens, and obedience vnto the Lawe: it is necessary to know the vse of the law, and why it is geuen vs.

The fyrste vse is ciuile, and externall, forbiddynge, and punyshyng the transgression of polytike, and ciuile ordinaunce, as Paule wytnethe. 1. Timoth. 1. The lawe is geuen to the vniuste. Wherefore God commaundeth the Magistrates and superiour powers of the Erth to punyshe the traunsgressours of the law made for the preseruation of euerye commune wealthe, as we rede, Deut. 19. Thou shalt remoue the ille done in the commune wealthe, that other maye feare to do the same. Thou shalt haue no pety vpon the transgressoure, for suche petye as is vsed of man agaynst thys commaundement towardes the transgressours: is rather a maynteynaunce of ille then workes of mercye.

The second vse of the lawe is, to informe and instructe manne aryghte what synne is, to accuse vs, to feare vs, and to damne vs and our iustice, because we performe not the lawe, as it is required. Roma. 1. and. 7. howe be it the lawe concludeth all men vnder synne, not to damne them but to saue them, yf they come to Christe. Rom. 11. Gala. 3.

These two vses of the lawe, appertayne as well vnto the infideles, as to the fideles. To suche as be not regenerated, as to those that be regenerated, for those that she cannot bryngе to Christ she damneth.

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The thyrd vse of the lawe is, to shewe vnto the Christians what workes God requyrethe of them: For he woulde not that we shoulde fayne workes of oure owne braynes to serue him with all: as the Byshoppes lawes that teacheth an other faythe, and other workes then the olde Testamente or the newe, but requirethe vs to do the workes commaunded by hym, as it is wrytten, Math. 15, they worshippe mein vayne wyth the preceptes of men. Therefore Dauid saythe: thy worde lorde God is the lyght vnto my feete, Psal 119. By the knowlege of this law, we iudg all other mennes wrytinges, Christianes, and Ethnyckes, whether they write wel, or yle. And without a ryght knowlege in this law, no doctrine can be knowen whether it be trewe, or false.

Thys law iudgeth, who defendeth the better part, Marcion, or Tertullion: Augustine, or Arrius, Chryste and hys apostelles, or Caiphas, & hys colege of scribes and pharises: the poore preachers that wyth daunger of lyfe set forthe the glory of God, or the Pope wyth hys college of Cardinales: that wyth wycked lawes, studye to deface the glory, and maiesty of Chrystes churche, where and what is the Catholike churche of the christiãs: and where the Synnagoge of Antichrist. No falshede can be hyde, yf menne syke the trueth wyth this lyghte. If we examyne oure deedes, or other mennes by thys lawe or Canon: we shal soone perceaue, whether they please God, or dysplease. If we be praysed, and haue an honeste estimacion amonge people: brynge bothe oure conseyens, and prayse of the worlde, vnto thys rule of Goddes worde: and then shall euerye manne iudge hymselfe, whether he bee

inwardely the same man: that people esteme him for outwardlye. In case man, sustayne lykewyse dispraise, and contempte, of suche as bee in the worlde, yf the lawe of God bare testymony with hys conscyence, that it is rather the Malyce of the worlde, then hys demerytes, that oppresseth thus hys good fame wyth the burden of slaunder: he shall rather reioyce, that God hathe preserued hym from the crymes that he is falsely accused of, then impacientlye suffer the malycyous world, malycyously to iudge God, to be cruell, as it is his accustomed maner.

Thys lawe iudgeth that Aristotell in hys morales teachethe better doctryne when he condempneth therternall fact in case the mynde and wyl concur not to the doyng therof: then the Bysshoppes in theyr decrees that attrybute the remission of synne nether to contrycyon, nor faythe, nether to Christ, but vnto therternal sprynklinge of a droppe of water. For thus they say of the water, and of the bread. In the exorcysme, or coniuracion of the water: Fias aqua exorcizata ad effugandam omnem potestatē inimici. &c. That is to saye. I coniure the: in the name of God, as it is at the begynnyng of the coniuracion, to be a water blessed, to expell all the power of the deuil. Of the breade thus: Benedic domine istam creaturam panis, vt omnes gustantes ex eo, tam corporis, quam anime recipiant sanitatem. That is to say: Blysse lorde thys breade that as manye as taste thereof, maye receaue healthe, bothe of body, and soule. By thys lawe thou mayste iudge who defendeth the better opinion. Numa Pomp that forbyd ymages: or else the Bysshop-

pes

pes lawes, that say Idoles can teache the vnlerned people, and be to be vsed. Bryng the matter to iudgemente, and se whiche opynion Goddes lawe wyl dekend: Non facies, inquit Deus, sculptile, aut vllam similitudinem. Thou shalt make no ymage. &c. Whose lawe is more consonante with Goddes lawes, the decrees, and preceptes of Cato, that sayethe: Parentes ama, Magistratum metue. That is to say, loue thy father, & feare the Magistrate: or the Bychopes lawes that parke yonge chyldren in Cloysters that neuer knowe their parentes nede, and like wyse exempte the clergie from all obedience of the hyghest powers.

Goddes lawes sayethe with Cato: Honora parentes. Omnis anima potestatibus supereminentibus subdita sit, Roman. 13. Ero. 20. That is to say, Honor thy father: and euery man bee subiect vnto the superiour powers. The Romaines Reprehended and depoled lykewyse the tyrante Nero for his crueltie: and kylled the vitious Prince Tarquinius Sextus for vitiatynge of the chaste Matrone Lucretia. The bichopes lawes sayethe thus: Si Papa sue, et fraterne salutis negligens deprehenditur, inutilis, et remissus in suis operibus, et insuper a bono tacitumus, quod magis officit sibi, et omnibus, nihilo minus innumerabiles populos cateruatim secum ducat primo mancipio gehenne cum ipso plagis multis inceternum vapulaturus. Huius culpas est hic res darguere presumit mortalium nullus, quia cunctos iudicaturus, ipse a nemine iudicandus. That is to say, If the Pope care nether for his awne health, nether for his brothers, be founde vnprofytable and negligent in his workes, far-

ther a man apte to do no good (so I Englysh: ta citurnus a bono. i. qui sua natura of honestate, probitateque facile tacet) that hurteth hymselfe and other: ledeth wyth hym, people innumerable, by legyons vnto the deuyll, to be punyshed wyth him, in paynes mooste dolorous for euer, deynge Pope no mortall man should presume to reprehende his faultes, for he iudgethe all men, and is to bee iudged of no man. What law was there euer wrytten more pernicyous, or contrary vnto Goddes lawes, then thys. Sirillus agaynste Julianum alegeth the wrytynges of the philosopher Pythagoras: who prouethe to be one onely God, who made, and preserueth only, the thynges made: so doothe Sophocles: Cicero ii. lib. of the Nature of Goddes. i. lib. Tuscul. quest. i. lib. De legibus. Seneca, Unto Lucilius Epist. lib. 15. Bryng these Ethnickes lawes vnto the worde of God, with the lawe of Byshoppes that teacheth the inuocation and ayde of saynctes departed oute of thys woorlde: and then thou shalt se, that the Ethnickes lawes are aproued by Goddes worde: and the Bishopes lawes condemned. For Goddes lawes saythe: I am the lorde thy God, and thou shalt haue no more, before my face. Exod. 20. Deut. 5. and yf we pray for any thynge, Goddes worde commaundethe to aske in Christes name. John. 14. Seynge the knowledge, and vse of Godes worde, is so necessary, and onely telleth vs, what is good, & what is yle: what trewe, and what false: Euerye man should geue dilygence to knowe it: Setting al other busynes of the worlde aparte.

Caput. iii.

¶ A preparacion vnto the Ten commaundementes.

MOses before he repeteth the ten commaundementes in the booke of Deute. Prescribeth certayne necessary rules, and instructions, whiche he vseth as preparatiues, and meanes, to dyspose and make apte the hertes of the people, to receiue this holye, and mooste blissed sermon of almightie God, the Ten commaundementes, wyth condigne honor, and reuerence, and that this law, and preceptes myghte worke their operacion, and vertwe in man, which is to purge, and clense the sowle, and mynde, from all vnholsome, and contagious dysease, and syckenes of synne. And to preserue ye body in health, and al honesty of lyfe.

As a purgation made for the bodye (whiche Galenus callethe humorum qui sua qualitate molestant, euacuationem. That is to saye, clensyng of suche humors, as be hurtfull) manye tymes workethe not hys operatyon, by reason of the yle temperature of the bodye, or else of the region, that to muche, by reason of her, draweth humors of man, into thexteriour partes of the body, so the worde of God, poured into ye eares, & vnderstandynge of man worketh not manye tymes, his operacion, in clensynge the soule frō the humors, and corruption of synne: by reason of thile tēperature, and disposicion of the personnes, that vsethe to reade, and heare the scripture. As the phisition therfore, geueth the pacient, first some preparatiue to dispose, and make apte the body, to receaue the purgation wyth frute, and

commodite: so doothe Moses prepare, fyrste to make his auditours apte to heare ẏ commaundementes, that afterward they myght receaue thē with fruite, and profyt. Howe to procede in the science, and practyse of phisike, lerne of Galene and Hippoc, or of suche as professeth that arte. My purpose is, to shew how Moses procedethe in the celestial science of diuinite: to cure the soule of man. He prescribeth vnto his audience. vii. rules, or preceptes, where with he prepareth thē, vnto the receauing of the Ten commaundementes, and withoute them, it auayleth nothynge, to heare, or reade the commaundementes, or anye other place of the scripture.

The fyrste rule is: confidence, and a right perswatiō of Goddes word, that al his promises be trewe: and will doutles, geue the good promysed vnto the good, and the ile promysed vnto the ill, thoughe it seme, neuer so impossible vnto the fleshe. This preparatiue, is moost necessarye for all men, that wyll be the disciples, and hearers of Goddes word. For when men thincke ẏ God is not in dede, as seuere, and wyll punyshe synne. according as it is written in his commaundemētes: and lykewyse fauour, and preserue them that feare him they neuer take profyte, nor neuer shal do, in hearing, or reading the scripture, for they haue no more credence to it, then to a vayne and faytheles tale. This misbeleue, and incredulyte towardes goddes word: is thoccation, and let, that the word heard, or readen, worketh not hys operacion, and the mā no better at night, then in the morning: in age, then in youth. Moses therefore perswadeth them vnto a certaine right cōfidence, saying, Ecce dei in cōspectu vestro terram,

venite

venite et possidete terrā, quam iurauit dñs patribus vestris Abrahā, Isaac, et Jacob, vt daret eis atque semini eorū post:os Deu. 1. That is to saye behold, I haue: presented before your face, the lād which the lorde promised to geue vnto youre fathers Abrahā, Isaac, and Jacob, and to theyr posterite: come and possesse ye the lād. Jacob, and his posterite were in suche bondage in Egypte, that it semed impossible that euer they should possesse the lād of Canaan, promised by God. Reade the. 14. first chapiters of Exod. and se. Thē as thou canst not chose, but beleue him to be trewe in thone promysse of hys helpe, towardes the good, so beleue him, that he wyll lykewyse punysche the yle, thoughe he suffre, and dyssemble for a tyme at oure synne, to call vs vnto penaunce Ro. 1. yet at lengthe we shal be assured, he will kepe promes as well in punysching the yle: as in doing good, to those that repent. If thou reade the scripture: thou shalt synde examples of boo the howe he fauoured, and kept promes, wyth the good, and the bad. Noha saued, and hys fa: mylie, the hole worlde damned with water: Lot saued, and the cities burned. Josua, and Caleb entred the londe promised: all the rest dyed for their synne in the desert. If thou canste not reade to stablyche thy fayth in the worde of god, yet canst thou lacke no master, to teache the this confydence in God. Turne thyne eye, of whiche syde thou lyste vp, or downe. Beholde the vyr des of the ayer, and the flours of the feld, Mat. 6. Luc. 12. and acknowledge, not only ꝑ power of God, that made them: but also hys prouidence, in fedynge, and apparellynge them, for they bee seales, and confirmations of Godds promises

that wyl clothe the, fede the, and helpe the, in all necessytes. They were not created, onely to be eaten, and spelled vnto: but to teache the to credite, and beleue Goddes promyses Mathew. 6. Luke 12.

The seconde rule, or preparatyue is: that thou haue a ryghte opinion of the magestrates, and superiour powers of therthe, that thou geue thē no more, neyther no lesse honoure nor reuerence, then the worde of God commaundeth. Thys he declarethe by the. 12. Princes that were sente to explorate, and searche the priuities and condicion of the land of Canaan, two of thē perswaded ẏ people to beleue Goddes promes, ⁊ not to feare the people that dwelled in the lande, vnto these Godly prynces, was no faythe, nor credit geuen of the people. The Princes that perswaded the thinge contrarye vnto God, were beleued of the people, and their counsell admytted. By thys we learne, that suche Magistrates, as perswade the people by Goddes worde, should be beleued and obeyed, the other not, in the cause of conscyens. There must God onely be hearde. Act. 5. Mat. 10. Or els people shall fayle of a ryghte faythe, for he that knoweth not, what hys dwetye is to God, and hys lawes: wyll beleue rather aye with his forefathers: then the truethe wyth the worde of God, and thys mā is no mete auditour nor disciple of the worde of God.

For lacke of this preparatiue, the worlde, hath erred from the truthe thys many yeres, to the dishonor of God, and daunger of Christian soules. Men doothe not looke what goddes worde saythe, but extollethe the auethoryte of mannes lawes, preferrynge the degree of a general

or prouinciall consell before the worde of God, whyche hathe brought thys abhomynacyon and subuersyon of al godly doctryne, into the church of Christe.

The thirde preparatiue, is obedyence: boothe vnto God and man. It were as good, neuer to reade the scripture, nor to heare sermon, incase we mind not to obey vnto the worde of god spoken, or readen. Therfore dothe Moses abrayde, and reprehende them. Deu.1. when they knewe ẏ lande to be good, by the frute that the.12. prynces broughte vnto them, they woulde not procede forthe in theyr iourney to possesse the lande, but murmured agaynst God, wherefore they perysshed in the desert. Therfore, we must brynge with vs vnto the redyng of the word of God, obedience, and be ready to do euery thynge, it commaundeth, thoughe it seme neuer so dyffycyle, as Abraham dyd in leuyng hys countrey. Genes.12. and offrynge hys sonne. Genes.22. and as Christ commaundethe all that wyll be hys Dyscyples, Matth.10. Luck.14. the thyng that GOD commaundeth must be obeyed, what daunger so euer happen. Yea yf it be the lost of oure lyfe. Luke.9. 17. Matth.16. Lykewyse the commaundemente of the superiour powers, and no man should detracte, nether denye his obedience because he is a Christiane.1. Pet.2. Ro.13. Ephe.6. Col.3. Tit.2 not onely with eye seruice, but from the hert, sustaynyng not onely suche charges as the necessytes of the commune wealthe shal require, but also wyth lyfe, to defende the same, not fearig how strong an ennemye is agaynst him, nor how manye: but rather to consyder, howe strong God is that hathe promysed to preserue euerye manne's

ryght,

righte, and geuen commaundement that no man shall do the other wronge. Deut. 5. Exo. 5. Non facies furtum, commit not thefte, againe: Honora parentes. Honor thy father. The whiche commaundemente requireth obedience to all superiour powers. Only obey the word of god, what so euer shall happen vnto man, in hys godly vocation as Moses cōmaunded. Deut. 20. Yf thou see horsmen and chariotes more then thou haste, feare not god is with the, as we haue example in Abraham, Gedeon, Josaphat and others.

The fourthe preparatiue is, that they shoulde obserue the commune lawes vsed amonge all people whyche is called ius gentium, that they shoulde peaceably passe by the possessions of the children of Esau the Mount Seir, and lykewise by the Moabites, not to molest thē, neither their goodes, but bye such thinges as they wanted for monye, tyll they passed their lymites, and bōdes the whiche lawe bounde them, not to spoyle, rob, and burne, where so euer they came as well theyr frendes as their foes, as it is vsed in oure tyme amonge Christianes, that saye, silent leges pater arma. That is to saye lawes be dispēses with all in the tyme of war. Contrarye vnto this deuillishe opinion, God required them to passe as trew men, and not as theses, as those that were obediente vnto all honeste, and godlye lawes, and not as exempt and priuileged persones from all vertewes, and godlynes.

The fyfte preparatiue is, that they shoulde esteme thys doctrine of the commaundementes as it was worthy. And declared the estimation therof with many reasons. The first, of the vtilite & profyte that it bringeth, whereof he speaketh

kyth in the.4.Chapi.Deut. Hec est sapientia, et intelligẽtia vestra coram populo. That is to say thys is your wysdome, and prudence before the people: thys is the doctrine onlye and lawe that teacheth howe to lyue well, and to auoyde the displeasure, bothe of God and man, and leadeth to eternall felicite. What other people is there of the world, sayth Moses, that hathe theyr goddes as present, as our Lorde god, as many tymes as we inuocate and call vpon hym. Thys doctryne was gyuen from heauen, and the auctor therof is God. A doctryne alwayes to be learned and obserued: not in Paper, or parchemente, but in the heart of man. And dayly taught vnto the world, as the maner of the geuyng of it declareth Exo. xxix. vnto all the people it was preached, not in an obscure, and darke place: but in the mounte, openly and openly that noman should dout of it as thoughe it came oute of Trophonius caue, sayncte Patrice purgatory, or the priuey chambre of the Bychoppe of Rome. Boothe the lawe, and the lawe geuer, knowen of al the people. Minos was familier wyth Jubiter, as the Poetis sayne, Numa had communication wyth Egeria the Goddes, but no manne was recorde therof. He myght therefore sayne what he lyste. As manye superstitious Hypocrates hath done.

There appered vnto Gregory a chylde in the breade of the aulter, the whych vysyon yf it were trewe was deuylyshe, and wrought by the deuyll to deceaue the people of God. Brygitta sawe lykewyse in her contemplacyons wounders. The Byshopes in their decretalles seyth lykewyse mercyes and mysterys that no man elles can se: except he be sworen to renounce goddes

des lawes. For they teache one faythe, and the gospell an other, one kynde of good workes, and Christ an other.

This lawe, is of an other sort, and perfection openlye manifested by God, not vnto one prince or lernyd manne, not vnto .12. or .70. heades and principalles amonge the people: but vnto all the hole congregacion, and not sodenlye but wyth greate deliberacion, and preparation of the people for the space of thre dayes: Exod. 19. this lawe therefore Moses woulde the people to esteme as a thyng of all thynges moste to bee esteemed. As they do nothinge at all, that say the Scripture containeth not, all necessarie doctrine for the healthe of manne. But nedeth mannes decrees.

The sixte preparatiue is a trewe, and ryghte vnderstanding of the law. Not to constrayne the letter agaynst the mynd of the texte, but beholde alwayes the consente of the Scripture, and to do no wronge vnto the auctor thereof.

Somme men call thys a dispensacion of the lawe: when the extremite therof cannot with iustice, and equite, be executyd agaynst the trauns-gressour, as we se Deut. 4. where Moyses appoynteth certayne Cityes, to bee as refuges, or sanctuaryes for them, that by chance or agaynst theyr will shoulde happen to kill any man. The lawe is, that whosoeuer shed the blud of manne shall satisfie the lawe wyth his blud agayne: Ge. 9. Math. 26. Apoc. 13.

Thys law extendeth not as farre as the wordes sound: but as farre as the mynde of the letter permitteth, that is to saye, vnto suche as of hatred, rache, and willfull madnes, or to satys-

fye

fye an yle and vndigested passion, that hateth hys neyghboure, kylleth hys neyghboure, contemnethe God in the superioure powers, who shoulde reuerence and punyshe the ile doar, and not he hym selfe. Those, and suche lyke, shoulde suffer deathe agayne: and not suche as kyll agaynst theyr wyll. Thus doeth the scripture of God interpretate it selfe, and sheweth how euery law shoulde be vnderstand. The which is a very necessary rule, and precept, to be alwayes obserued euery where, leste the figure, and forme of the letter should do iniuries vnto anye circumstaūce of the texte. Therfore I woulde euery man in the reading of the Scripture, shuld marke two thinges, in euery doutfull texte.

Fyrst the consent of other places: then the allegorye of the letter. As for an example. Thys proposition. Math. 26. thys is my bodye: fyrste loke the other places of the scripture, what christes body is, and what qualites it hathe, howe it was conceaued and borne, and whether it is ascendyd: then thou shalte by the consent of other places, be constrayned to vnderstand these wordes according to the analogie, or proporsion of fayth, and not after the letter. Then consider by the scripture why Christ by an Allegory, called the breade his body, and the wyne hys bloude. Then it shalbe ealy to vnderstande, that they be rather confirmations of oure faythe, then the bodye it selfe. Sacramentes, and memoryalles of the thynges paste, and not the thyng they represent, and signifie, Rom. 4.

The seuenth preparatiue is, to adde nothing vnto this lawe nether to take any thyng from it. Who can be a conuenient disciple of God, and hys

hys doctrine, that beleueth not all thynges and euery thyng necessarye for the saluation of man, to be contayned openly, and playnely, in the scripture Canonicall. Or howe can he be a Christian man that beleueth one commaundement of god, and not the other. He that sayde, thou shalte haue but one God, sayeth lykewyse, thou shalte nether adde, nor take any thynge from the scripture. Deut. 4. But shalte obserue it, as it is geuen. So sayd Christe. Marth. 28. so sayeth sayncte John cap. 21, Lykewise in the reuelations of Jesus Christ oure redemer. cap. 22. What is more necessarye for hym that wyll reade the scrypture, or heare it preached, then thys preparatyue. First to be perswaded that all verytе, and necessarye doctryne for oure saluation is contayned therein, and that the holye Churche of the Patriarches, Prophetes, and Apostelles beleued, preached, and dyed for ȳ same, and in the same doctryne. Yf thy hert be not thus prepared: but iudgyst that gods law conteyneth one part of suche doctryne as is necessarye for mannes saluacion: and the Bychops lawes an other parte: thou cõtemnest and dyshonorest the hole lawe, and geuer therof, and offendest the commaundement geuen Deut. 4. 12. and Prouerb. 30. rede dylygentely thoose places. Farther remembre that this opynyon is so vngodlye that the whole scrypture endeth wyth this sentence: if any man adde vnto the worde of God, God wyl put vpon hym, all ȳ maledictions conteyned in the boke. And yf any man dempnyche anye thynge, of thys prophecie God wyll take from hym suche parte as he hathe in the boke of lyfe Apocalips. 22.

The

Capnt. iiii.

I Am the Lorde thy God, that brought the out of Egipt, frō the house of seruitude. Thou shalte haue no straunge gods before me.

Thys precepte or commaundemente hath two membres. The fyrste requireth that we accept accompt, and take ỹ god that made, and preserueth all thynge, the God Sabay, omnipotente, and sufficient, not onely to be GOD: but also to be oure GOD, that helpeth vs, succoureth vs, saueth vs, and onely defendeth vs. The seconde parte forbyddeth all false goddes. Thys fyrste parte is the grounde, origynall, and foundacion of all vertue, godlye lawes or Christiane workes. And where as thys precepte and commaundemente is not fyrst layde, and taken, as the onelye well whereof spryngeth all other vertues, what so euer be done seme it neuer so gloryous and holy vnto the worlde it is nothig but very superstycion, and ypocrysye as Paule sayth. Ro. 14. Ebre, 11. What putteth dyfference betwene the deathe of Socrates, and Esaias: Diogenes, and Hieremie: Sophocles, and Zacharie, Euripides, and Stesine: Homere, and saynt John Baptist: sauing only the knowledge and confidence in this commaundement: I am ỹ lorde thy god. What differēce were there betwen the Churche of the pharises, Scribes, and Hypocrites, & the church of god were not the knowledge of thys cōmaūdement, that containeth two most necessary thynges. The trew knowledge of

God, and the trewe honour of god Deut. 4. 12. Exo. 19. 20. Gen. 12. 17. The whych foundation, & grounde of oure religion, bothe the Testamentes euery where teachyth. Also the ymage of god in oure soule thoughe we bee borne in seruitude of synne and blinde vnto all godlines: suche a sparkell, and dimme lyght not withstandyng remayneth in the soule, that oure owne conscience crieth out agaynst vs, when we vtterly contẽne, the reuerence, and diuine maiestie of God: as it appereth by the horrible, and fearfull deathe, of suche as thought it more easye to destroye theyr owne lyuyng bodyes, then to endure the conflict and dolours of theyr owne conscience wyth the iudgement, and contempte of Goddes lawes, as it is to be seene seuig prophane examples a part in Saull, and Judas: wyth all other such in oure tyme, that are the causes of their owne deathe.

The subtilties of the deuell muste bee taken hede of therefore, and knowen betime, lest he shewe vs God in an other forme then he sheweth hymselfe in hys word and thys commaundement. Where he sayethe that he is oure God, to saye: as well redie to punyche vs, yf we cõtemne hym: as to healpe vs if we loue hym. The deuelle goeth about an other thyng: and woulde all men, as long as they haue a purpose, & bent wyll to synne, thynke that God is a mercyfull God, a gentle, swete, and lyggie god, that winketh, and wyll not see the abhomination, and accustomed doinge of ile. But when the conscience feleth the displeasure of god & seketh redresse, he amplefyeth, and exaggerateth the greatnes of synne, sheweth it as fowle, & as horryble as it is in dede, and more extenuateth the mercye of God, maketh hym

then

then a cruell, & an vnmercyfull tyrant, as impos-
syble to optayne mercy of, as to sucke water out
of the drie pumpesse, or burninge cole. Where-
fore seyng hys maiestie is inuisible, and cannot bee
knowen of mortall manne as he is: and lykewyse
because man geueth lytle credyte, or none at all
vnto hys blessed worde he presenteth al hys wor-
kes, heauen and Earthe vnto manne, to bee te-
stimonies, and wytnes of hys greate power, that
manne seynge those creatures, and wounderfull
preseruation of the same, myghte thynke vpon
God the maker of all thynges, and thanke hym
wyth all the hart: that he would saye these wor-
des vnto him a vyle creature, and wormes meate
I am the Lorde thy God, by his workes he shew-
ed himselfe thus vnto Adam Gene.3. and vnto
the naturall phi. Ro.1. also vnto euery resonable
man Deut.32. howe be it so far hathe the deuyll
blynded many (would to God onely the infidels,
and not suche as bee accompted Christians) that
they take as muche knowledge of God by the
contemplacion of hys workes, as Midas the
kyng by the contemplacion of hys gold. Where-
fore seynge we beleue wyth suche difficultye thys
worde of God, I am the lorde thy God: and the
deuyll hath blyndfolded, and dared oure syghte
and so bewitched all oure senses, that we heare
nor see any thynge to the glorye of God, and sal-
uation of oure soules: he addeth yet other testi-
monies to acertayne vs that he is our God, and
leueth nothynge vndon, that might draw vs vn-
to a firme, and constante beleue in hym: settynge
before oure Iyes the glorious and wounderfull
delyuerannce, and defence of the people: whan
he broughte them out of Egipte, Suche testy-

monyes added he vnto hys worde, to stablyshe oure faythe alwayes. To Adam, and Abell, when the fier from heauen burned their sacrifice Gene. 4. 9. 17. Exod. 12. so vnto vs: vnto whome he hathe geuen the same word. Ro. 1 hathe geuen for the confirmation thereof hys dere sonne Jesus Christe, borne, dead, and resuscitated from death to shewe vs hym selfe and to teache vs that he is oure God to saue vs from the seruitude of hell, and synne, and to healpe vs as many tymes as we call vnto hym in Christes name. For onely in hym we come to thacknowlege of god that he will bee oure God. Thoughe the Jewe, and the Turke, knowe there is but one God, and after their religion would honor hym: yet doute they whether he taketh cure of them, wyll heare theyr p.ticions, wilbe honored of them, and howe he wilbe honored. For they haue not the worde of god, as Christe gaue it but as they falsely interpretat it, to the contumelie, and dishonour of Christe. But we knowe hym to be oure God as thys commaundemente sayth: in Christe Jesu, John. 1 Mat. 11. Jo. 16. When we haue a trewe knowledge of hym by hys worde we must geue hym the same honour, that hys commaundemente requireth, to say: obedience and feare, faythe, and loue. Repete the wordes agayne of the commaundemente, and marke them. I am the lorde, thy God. If he be lord: then hath he power ouer body and soule: obeye hym therefore leste he destroy them both. Thy God if he be God, all thynges be in hys power, and hathe sufficient, bothe for the, and al other, and wyll geue it the, because he is thy god. He nedeth for hym selfe nether heauen, nether Earthe, nor any thyng, that is there

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in, and to put the out of doute therof, he brought not onely the people out of Aegypt, to warante his promysse: but also sende hys onely sonne, to dye for thy sake, that he myghte be thyne, and thou hys. Rom. 6. Esa. 53. The secrete nowe of this parte of the commaundemente is: to declare, and bring mā vnto a knowledge of God as ye se. And once knowen by hys worde, requireth also mannes dewtye, to honour him, in trewe, and perfyte relygion, the whiche consisteth in feare, fayth, and loue, the which thre poyntes Moses dyligently, and at large declareth, in the. 5. 7. 8. 9. 10. 11. Chapiters of Deut, and doothe nothynge else in all them, but expounde thys fyrste commaundement. I wyll shewe the partly howe, and then rede the places, and learne more by thy selfe. In the begynnyng of the. vi. chapi. he sheweth wherfore thou shouldest feare hym, and kepe hys commaundementes, saying: it shalbe to thy profyte. Thys is the maner of all men, that wouldе haue anye thynge done: fyrst to shewe what profyte followeth the doynge of it: that the commodyte, myght excitat the mynde, and study of hym that should do it. Moses sayeth it shal be well with the, god wyll multiplye thy sede, and geue the a lande flowyng with milke and hony. Nowe yf thou feare the lorde god, this shalbe thy rewarde, and the same selfe promesse thou shalt fynd, many tymes, annexed wyth the feare of god, before thou come to ỹ ende, of the. 11. chapiter, al healthe, and ioy followeth the feare of God. Marke those wordes wel, and print thē in thy hert, feare of no ile, nor sickenes, contagious ayer, or dysease: so thou haue thys medicine of Goddes feare, in thy soule whiche preserueth healthe, & expulseth all dyseas-

les. Galenus hath wrytten bookes de tuenda sanitate. That is to say to preserue healthe. So hathe Hippocr. Cornelius Celsus and other. They prescrybe those fyre thynges to be obserued of as many, as woulde lyue in good healthe. The temperature, and condicion of the aier. 2. Moderate vse of meate, and drynke. 3. Mocion and exercise of the body and rest of the same. 4. Slepe and watche as the complection by nature shall in tyme conuenient require. 5. fullnes and Emptenes of the bodye Gale. lib. 2. aph. comment. 17. et lib. ii. de Compos. medic 6. perturbations, and passions of the mynde. For manye hath dyed wyth suche passyons of the mynde wyth sodeu sorowe as P. Rutilius. Plinius libr. 7. Capi. 36. and M. Lepidus. Some wyth sodeu ioye as the Noble woman Policrata, as Arist. wryteth. So dyed Diagoras as Gallius wryteth lib. 3. Capi. 15. and other as ye may rede Plin. lib. 2. Capi. 53. Valer Mar. lib. 9. cap, 12. Some dyed for shame as Diodorus Plin lib. 2. Cap. 53. Homere Vale. lib. 9. cap. 12. The physytions promyseth healthe yf these. 6. rules be obserued. But God sayethe all those be inuayne wyth out the feare of him Deu. 27. 28. 30. there se the worde of God. And loke the seconde boke of the kynges cap. 24. How it was proued true, where as the pestilence infected the hole lande of Canaan, frome the Cyte of Dan, vnto the Cyte of Berlabee, in thre dayes, so that there dyed 70 thousande mē in that shorte space. In the ende of the. 6 chapiter of Deu. Moses exhorteth the people to feare God, to auoyde the punyshement, that followeth the contempte of Godes commaundemente, and thys is the moste apte, and best waye, to perswade people, that fea-

reth

teth for no vertue, nor wyll not be moued wyth any promesse, or rewarde, that folowethe well doynge. I am a Jelous God, and the lorde thy God is in the mydle of the. Whiche wordes declareth, that when people wyll not obey hys cōmaundementes, and receaue hys loue, and fauour: he wareth angre, and vsethe thextreme remedye, the skurge of aduersyte, that who so euer wyll not wyllyngly by fayre meanes bought, by forse shalbe constrayned to breke, for nothyng cā resist, when he wyl punyshe. The fyrst poynt therfore, of relygyon, is the feare of God. The second is faythe, and confydenye in hys word. Therfore saythe Moses: Audi Israell, dominus Deus noster vnus est. That is to say: Heare O Israel, the Lorde, our God, is one God. Deut. 6. in thys one God, thou shalte put al thy trust, and beleue. To perswade thys faythe into theyr hertes Moses put not onelye the delyueraunce oute of Egypte before their faces. But also the Seuen mooste myghtye princes of the worlde. Hyttheum, Girgaseum, Nemorreum, Cananeum, Pherizeum, Hineum, and Jebuseum. Deute. vii. and in the same Chapiter he repeteth and inculcateth into the eare this relygion and faith, saying: scias itaque quod dominus Deus tuus ipse est deus, Deus fidelis. &c. That is to say, know thou that the Lorde, thy God, he is thonly and trewe God, and so forth. Then rede vnto the ende of ẏ ii. chapiter how busy and diligent Moses is, hepyng argumente, vpon argumente to perswade the people to beleue God, and hys worde, and to stablyshe thys commaundemente, and roote it in their, and oure heartes. All the workes of God Heauen and Earthe, all the myracles wroughte

in the olde Testament, and in the newe, wer don to proue vnto mortall man thys precepte to be true. I am the Lord, thy God, and by none other thynge but interpretacyons of thys commaundemente to stablysche the veryte of thys worde. The thyrde is loue, wherfore he sayeth loue the lorde, thy God wyth all thy hert, all thy soule, & wyth all thy power Deute. 6 Moses in thend of the chapiter, sheweth wherefore thys oure God shoulde be loued. He wyl gyue you sayth he ẏ lãd that ye neuer deserued frely for hys promesse sake. And in the. 7. chapiter, he promiseth to destroy a people more strong thẽ they be. In the. 8. chapiter he sayth that he fed them in the wyldernesse, wyth meate from heauen, whyche they, neyther theyr fathers neuer knew. By these and other many reasons, he prouoked the people to thys parte of relygyon, the loue of God. In case anye benefactour, or he that doeth good to another, to be beloued, speciallye thys oure God is to be loued sayth Moses. We maye lykewyse consyder hys benefytes towardes vs and so expulse thys detestable and horryble vnkyndenesse towardes him As is the leauynge vnto vs of the scripture wherby we know hys blessed wyll for the grace of the holie gost that ledeth vs to knowledge, defendeth vs from ile, and preserueth vs in vertue. The greatest Argument of all, the byrthe, and deathe of hys onely sonne, geuen for our redempcion. Then dothe Moses teache howe we should loue hym. Deute. 6. wyth all oure herte, all oure soule, and all oure forse . Of these partes consysteth man, for the hearte is the orygynall of all affectes and desyres, when the lawe requirethe the loue of God wyth all the hearte, it requireth

all

all me anes affeccions to be sincere and pure, and holly directed in to the loue and obedyence of God. For he is a gelous god: he is not contente wyth the fourthe part, or the halfe, but requireth the hole hearte mynde, wyll, affeccyons and lyfe of manne. He is not contente that we loue hym, wyth one parte, and the worlde with the other. These wordes forbydden not, but that we maye loue oure honest frendes, parentes, and other as it is wrytten. Exod.20. Deut.5. so that their loue be in GOD, and for God: not equall, nor aboue the loue of God. If Electyon happen, that in the louynge of the one, folow the hatred of the other: thou arte bounde to hate thy father, thy frendes, and also thyne owne lyfe for the loue of God, Math 10, last of all thou muste loue him with all thy forse, by the whiche worde is vnderstonde all the powers boothe of bodye and soule, the sences interioure, and exteriour what so euer they be, and as the holy ghoste hathe gyuen theym, so that neyther the inwarde manne, neyther the vtwarde manne be defyled by synne, as Saynete Paule sayeth. 1. Thessalo. 5. These wordes muste be thoughte vpon: that man applye the gyfte of the holye goost aryghte to the glorye of God and profyte of his churche: whereof we be all membres, one hathe the gyfte of prophetie, to iudge of thynges to come: an other of knowledge to open the misteries hyd in ȳ scripture, an other the gifte to comforte and geue consolacion to the afflycted, the other the gyfte truelye to dyspence and distrybute the goodes of this worlde wyth out fraude, the other the gyfte to perswade by the worde of god people to amendement of lyfe wyth the tonge, an other wyth

the pen, one the gyfte to ſerue God in the miniſte
rye of the churche, the other to ſerue God in the
miniſterye of the commune wealthe, the one apte
and ſtrong, wiſe and prudent in affairs of warre,
the other to kepe good rule and gouerne in pea=
ce, thone apte to one thing, the other to an other.
Euery man therefore remembre thys commaun=
demente. Loue God wyth al thy force: and ap=
plye the gyfte that the holye goſt hath geuen the
to the glorye and ſeruyce of God. It is an horry=
ble ſynne before god, thabuſe of hys gyftes whe=
ther they be of the bodye or the ſoule. Matth. 25.
Moſes nowe as thou ſeeſt, hathe taughte vs to
knowe God, and ſhewed vs howe to honor him
in fayth, feare, and loue: and ſhewed manye rea=
ſones why we ſhoulde geue hym thys honor and
obedience: ſo that the fyrſt parte of the fyrſt com=
maundemente, I am the Lorde, thy God: maye
be vnderſtande of euerye man that is wyllynge
to knowe God and hys owne ſaluacyon. Be=
fore he expoundeth the ſeconde parte of the com=
maundement. Thou ſhalte haue no ſtraunge go=
ds before me: he admonyſſhethe the people of a
very neceſſarye doctryne. That is to saye: howe
they ſhould behaue them ſelfes in proſperyte and
wealthe: and vſe the commodytes of thys world.
We knowe by experyence and daylye proue that
nothynge more wythdrawethe manne from the
honoure, loue, and feare of GOD, then thoſe
two, felicite, and aduerſite. As Chriſt teacheth,
oure ſauiour. Wath 13. Mark. 4. Luke. 8 by the
ſimilitude of hym that ſowed and parte fell by
the way ſide, part vpon the ſtones, parte among
the thornes By the ſeye in the ſtonye grounde
Chriſte vnderſtandethe ſuche as leue hys worde

for

foz the calamites, and affliccyon of this wozld. By the lede amonge the thoznes suche as heare the wozde of god: howe be it, it bzyngeth fozth no fruyte by reason of the cares of thys wozlde, and deccate of ryches. Moses therfoze sheweth lyke a good Pzynce and faythfull pzeacher what is to be done in bothe these states, and condycyons of lyfe, in pzosperyte, and aduerfyte, so that yf thys counsell be folowed: there is neyther pzosperyte, nyther aduerfyte, can wythdzawe man: from the wyl and pleasure of GOD. The fyzste doctryne to kepe man frome the dysplesure of God in pzosperite is wzytten. Deute. 6. Erit, cum introduxerit te dominus Deus tuus in terram, quam iurauit patribus tuis, Abzaham, Isaac, et dederit tibi ciuitates magnas atque bonas, quas non edificasti: Domos quoque plenas omni bono, quas tu non impleuisti, et cisternas excisas, quas tu non effodisti, vineas et oliuas, quas non plantasti, comederis que et satiatus fueris. Cauebis tibi ne forte obliuiscaris domini, qui te eduxit de terra Aegypti, de domo seruorum.

☞ That is to say, when the lozd, thy god shall bzynge the into the land, whiche he pzomysed to thy fathers Abzaham, Isaac, and Jacob, and shall gene the great cyties and good whiche thou neuer buyldeste, howses furnysched wyth all necessaryes, whyche thou replenysheds not, and water pyttes that thou dyggest not, vynes, and olyues that thou planteste nat, and thou eate and be satysfyed beware thou forgette not the Lozde, that bzought the oute of Aegypt, from the house of seruauntes. Here seest thou what daunger and perryl is anexed wyth abundaunce and

pzospe-

prosperous fortune in thys worlde, and howe commune an ile it is: in maner takinge effecte in all men that possesseth the goodes of the worlde: As Esay sayth: let vs eat and drynke, to morowe we shall dye. As Moses saythe Deute. 32. the people replenysched themselues wyth the gyftes of GOD, and rebelled, vsynge prosperyte and good fortune forsoke god. And Luke 12. the riche man sayde. My soule thou haste greate ryches and shalte vse them many yeres: take thyne ease, eate, drynke, and be merye. By these examples thou seyste that Moses prescribed not wythoute cause thys regle, howe to vse oure selues in prosperyte. The whiche rule contayneth two preceptes: thone to vse moderatly the gyftes of GOD, and not to abuse theym: the other to acknowledge them to come from god and to put no trust in them. The ryches of the worlde abused engendreth pryde, and forgytefulnes of GOD. Therfore Moses admonisheth chiefely manne in hys wealthe to beware he forgyt not GOD. And in the. 8 chapt. he sheweth the cause whych shoulde not glorye, nor truste in them, al thoughe they be most iustlye and ryghtwysly gotten. God geueth thē sayth he, and be not gotten with our labours and payne. I knowe what men are wont to say, whē they heard any of these newe gospellers, ẏ a riche man acknowledged not god for god, & confesse the same vnto other. So muche maye euerye manne that is not out of hys wytte confesse. Dauid saith not, the foole sayth with his tonge ther is not god, but in his harte. Psa. 12. verely to acknowledge onely god to be god, onelye to truste vnto him, and not vnto the creatures of the world it is a rare thynge in prosperite, fewe thyncke

by

by howe smale a threde al the certayntie of riches hangethe, and that sodeynlye they maye perishe then shoulde manne mooste suspecte the fortune of thys world when she smyleth mooste, because she is bruttell and vnconstant as the Poet Horace teacheth when prosperite promiseth securyte and rest in the goodes of this world: it is a hard thynge, and rare, verely to thynke onely God to be the geuer therof, and canne sodenlye take the thynges away that hathe ben gathered wyth great paynes and trauelles. Therefore he maketh many tymes of a ryche mā a pore mā, of one that ruled all contemnyd of al, of Cresus Irus and so punysheth because men foloweth not thys precept and commaundemente of Moses, abuse not the gyftes of God, and forgyt hym not in the time of prosperitie. The other impedimente that ledeth vs from thys religion of God feare, faith and loue: is aduersite. Whereof he speaketh capi. 8. Deut. God led the. xl. yeres in the deserte, to punyshe the, and to tempt the, to knowe what was in thy heart whether thou wouldeste kepe hys commaundement or not. Punyshed the, and suffred the to hungre, fed the from heauen, whiche meat thou knewist not, nether thy fathers knewe not, to declare vnto the that man onelye lyueth not by breade, but by all thynges that procede from the mouth of God, lyueth man. When man is oppressed wyth aduersities, and troble in thys lyfe: then commeth thoughtes as thycke as haile whether God loue hym that is punyshed: disputeth why and what shulde be the cause of these troubles, and aduersite, then he reuolueth, tossith, and turneth bothe the nature of God and manne in hys cogitacyons: knoweth God to

delyte

delite in doyng well vnto man, and that man of all creatures is the mooste excellent. He fyndeth God seuere, and of all creatures, man moste myserable, and subiect to aduersytes, and the more man applyeth vnto the commaundementes of God: the more miserys of thys worlde are heped vpon hys head. It is not therefore without cause that Moses prescribeth a remedye leste manne shoulde departe, beynge in thral and brake of aduersitie from thys relygion, feare God, beleue in God, and loue God. Moses woulde kepe man in hys obedience, and office towardes the lawe in declaringe the causes why God punysheth.

Sheweth that it is for no hatred that he punisheth but for lone, and that he fyndeth all wayes in manne iust matter worthy punishment as Paule sayth. Ro. 5. that deathe by reason of sinne entred into the worlde, so that the integrite and perfytnes of mannes nature by synne is loste, and made lyke vnto the nature of the brute beastes, frutes, and herbes of the felde. Job. 14. and Esay cap. 22. 40. Eccle. 14. Psal. 102. therefore god for synne beinge angre, punysheth the miserable nature of manne being spoyled of hys originall and fyrste perfection with many calamites as Dauid sayth Psal. 89. Defecimus in ira tua. That is asmuche to saye, thou beinge angre for synne we are subiecte vnto deathe. Rede the hole psalme if thou canste it is Moses prayer wherein is declared howe breke, and miserable the lyfe of man is for synne, vnto thys naturall corruption is annexed ourt wilfull malyce and contempt of God, as we se in Cain, and Esau, lykewise in thys people of Israell, whiche were dylygentlye instructyd, and godlye broughte vp

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by Adam, Isaac and Moses: yea in oure selues that daylye rede and heare the worde of God yet nothynge the better. Therefore Moses sayeth that God lede them in the wyldernes to punishe theyr synne. Whiche is the principall cause of all calamities, then punysheth he to proue suche as bee hys, whether they wyll perseuer wyth hys commaundement or not. Thus tempted he Abraham, and Jacob for the space of all hys lyfe, and layeth more aduersites many tymes vpon suche as bee of hys trewe churche then vpon other.

As these examples declare. Manasses the tyraunte cut Esaye the prophet a sonder with a saw, Ayres kylled Hieremie. The Bychoppes Zacharie, Herode John Baptiste, wyth other. When suche aduersities happen: let no manne departe from the trewe worde of god, but saye wyth Micheas the prophete capit. 7. I wyl sustayne the punishemente of God, for I haue offendyd hym, with Esa. 64. capit beholde we haue offendyd, & longe contynued in syn wherefore thou arte angrye. God when he punyshyth: worketh two good dedes at one tyme.

Correcteth the synne, and calleth the synner to penaunce, as we haue Examples in Dauyd, Oslas and Manasse. And sayncte Paule sayth. 1. Corinth. 11. We are punyshed of the Lorde, leste we shoulde be damned with the worlde. If thou be a good manne, and yet punyshed, reioyce for the punyshemente is a testimonye of the doctryne, and relygion that thou professeste, and haste manye felowes The patriarches, prophetes, Christe, and the Apostelles, whiche woulde rather suffer deathe, then denye the profession of the gospell, Math. 16. 1. Timoth. 3.

Psal.

Psalmus.115. There bee manye other cauſes why God punyſheth, and why the punyſhementes ſhoulde bee pacientlye taken, it were a booke mater to reherſe them. I wyll onelye ſpeake of one cauſe moze that Moſes wrytteth in the same. 8. Capit. and paſſe ouer the reſte God made the hungry, and fed them wyth meate from heauen, that they ſhoulde knowe, man lyued not only by bread: but of all thynges, that prozede from the mouthe of God. Some menne vnderſtande that Moſes meanyth that the body lyueth with bzeade corporall, and the ſoule with the wozde of God, ſeynge that manne conſyſteth of thoſe two partes: the bodye, and the ſoule. It is trewe and a good interpretacion, howe be it, yf theſe wozdes be referred onelye to the bodye in thys place of Moſes, it ſhalbe conſonaunt wyth the circumſtaunce of the texte, and declare hys purpoſe the better. Though manne putte meate into hys bodye that of hys owne nature menne iudge to nozyche, yet except the fauour and grace of God digeſt, and diſpoſe it, into euerye membze of the body, it nozyſheth not: as we ſe in many men that eateth muche and manye tymes in the day: yet is nothyng the ſtronger. The phiſitions call thys diſeaſe apeplian, cruditatem when there is no digeſtion at all, ſomtyme diſpeplian Deprauatam concoctionem, when the meate is turned in to a contrary qualite, ſomtyme bzady peplian, Tardam concoctionem. When the ſtomacke digeſteth with difficultie and longe proztract of tyme. Thys I ſpeake onely to thys purpoſe that nether meate, nether medicine, nether phiſition auayleth: except God ſay amen. If thou wilt take prozfit of ỹ thing thou eateſt: folow the

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phyſycke of Paul.1.Tim.4.ſpeakyng of ỹ meat, ſanctificatur per ſermonem Dei, ac precationem. It is ſanctified by the wozde of God and prayer. It is not onely laweful foz the to eate it, but alſo God wyll geue the nozyſhment. That the meat & dzynke feedyth not the body wyth out the fauour and blyſſynge of God: it is declared Leuit. 26. Oſe.4. Miche.6. ye ſhall eat and yet not be ſatiſfied. Thus dothe Chzyſtes aunſwere vnto the deuill proue Math.4. when he hungred in the body and not in the ſoule. Therefoze his aunſwer muſt be referryd only to the body. Goddes punichmẽt therefoze taughte the Iſraelites thys doctryne that God geueth not onely meate, but alſo vertew there vnto to nozyſhe hym that eateth. Seeing now that the Iſraelites by aduerſitie were bzought vnto the knowledge of their ſynne & inſtructed wyth thys farther doctryne that God geueth as well vertewe vnto the meate to nozyſh hym that eateth as the meate it ſelfe: there is no occaſyon that they ſhould therefoze leaue god, but rather accepte the punichment wyth thankes as a good ſcole maſter ſent to teache them theyr health and the wyll of God, as Dauid ſayth pſal. 118. Utile mihi eſt quod in miſeriam deiectus ſum vt diſcerem decreta tua. That is to ſay, it auayleth me greatly, that I am punished, to lerne thy commaundementes.

The fyrſt part of the fyrſt commaundement contayneth as thou ſeyſt by the interpzetation of Moſes the fontayne and Oziginal of al trew religion and is as the foundation and rote from whence ſpzyngeth all the other commaundementes, and is cõpzehẽded in theſe.4. wozdes, knowledge of God, feare of God, faith in god and loue

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of God. Farther in the interpretation of the same: he hath taught hys people, and vs: howe to vse oure selues in prosperite and aduersitie. For eche of them draweth man from the loue a fore rehersyd vertues: except the mynd of man be fully perswaded by the worde of God, how & meanes, and godlie moderation may be kepte, when manne hathe abundaunce, and howe to whome and when, vse liberalitie, and dyspensation of hys goodes. Likewyse how man shoulde with pacience sustayne the hande of God in aduersite for the tyme of this present lieke whiche Job describeth capi. 14. To be nothinge but a vanitie by these wordes. Manne borne of a woman, lyueth but a fewe dayes and is replenyshed wyth all affliccion, springeth & wethyrth all awaye as a flowre, fleyth as shadowe and can not longe indure so sayethe Esaye. 22. 40. If thou rede the booke that wyse Salomon wrote de contemptu mundy that is to saye, of the contempt or vanitie of the world: Called Ecclesiastes thou shalt not onely lerne what the worlde and man is but also, take aduersites in the better part yf thou followe hys counsell, the booke contayneth but xii. chapiters rede and marke euerye moncthe one then at the yeres and thou shalt rede it ouer.

If thou put the riches thereof into thy heed thynke thou haste gayned well that yere though by the punyshemente of God, thou haste loste otherwayes all thy Goodes in the worlde vnto thy shyrte.

Nowe folowe the seconde parte of the fyrste commaundemente.

Thou shalt haue no strange

Gods

Gods before my face.

This part of the commaundement remoueth all false religion, and superstition, where with all the glorye and maiestie of God myghte happen to bee dempnyched or darkenyd in the soule of manne whiche cheungeth as manye tymes as manne attributeth vnto anye creature the thynge that is dewe onely vnto God. Or when we would honor god or do any thyng acceptable vnto hym as we fayne of oure owne braynes and not as hys worde teacheth, thys honoure we owe onelye vnto God, faythe, loue feare, and prayer. Now we to attrybute anye of these to any creature is Idolatrye, and to haue false Goddes before his face, onely God, shoulde be oure hope, faythe, loue & feare. Hym onely should we pray vnto Esay.8. Psal.18.28. To praye, or truste in any dead laynete departed oute of thys worlde is Idolatrye agaynste thys commaundement and those that do it hathe neyther commaundement nor example in the scripture to approue theyr doynge. Suche as feare the menasses and threatnynges of the deuell or of deuilliche people that myndeth the subuersion of goddes holye word and persecution of suche as folowe it and beleueth not that god hathe power to keye them vnder and wyll so do for hys wordes sake hathe false goddes before hys face for onelye he is to be feared Math.4.10. Esa.51. Suche as be geuen to Astronomie, or other that superstitiouslie obserue the course and reuolution of the heauens thynke they canne do good or harme, geue good fortune or yle as those thynke & iudge that eleuate the figure of heauen to iudge what shall

folowe them, when they perceaue by their Natyuites vnder what sygne they were borne: offende agaynste thys commaundement, the whiche abhomination hathe not onely ben vsed before oure tyme of superstitious persons, but also nowe a dayes of them that hathe a ryghte knowledge of god. Suche as geue ouer muche fayth vnto Medicines, or the nature of stones, and herbes as ye se. 2. Paralip. 17. commit Idolatrye. Suche as geue fayth vnto the conuersation or sorcery of superstitious persones as to priestes that blysse water, wax, bone, breade, ashes, candelles, or other, to wyches or sothsaiers where they abuse the name of God, to synge out the fire of hym that hathe burned hys hand, to stanche bloud, to heale manne or beste: or to suche as destenieth what shall happen vnto manne, and what plentie shall folowe of graine and frute in thearthe, healthe or sickenes in the ayre, committeth Idolatrye Leuit. 17. Deut. 18. I speake not againste the knowledge that mā seketh for, whether it be in the heauens or in the earthe, so that they extende theyr studie to this end, to glorifie god in his workes & not to make the workes god. Wel we bee assured by the scripture Hie. 10. and also by those þ knew not the scripture that no constellation of heauen mystemperature of the ayre, water, or earthe can hurte hym that feareth god, as the testimonies of the scripture declare, onelye the disobedience of man towards god maketh mā subiect vnto these diseases and sickn:s that mā is troubled with all Exo. 5. 9. Leui. 26. Nu. 14. Deu. 28. 2. Re. 24. 3. Reg. 8 1. Pa. 21 2. Pa. 6. Ezc. 6. 7. 14. 28. 33. 38. Rede the. 90. Psal. that begynneth: who so resteth in the secreates of the highest, logeth the harbor of

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the omnipotent. In latine it begynneth after the old trãslacion. Qui habitat in adiutorio altissimi in proteccione Dei celi cõmorabitur, in ẏ whyche Psalme, is shewed how suer and fre from al yle, and diseases he is, that putteth his trust in God, and that heauen nether earthe or any thyng that is in them shal molest him, rede ⁊ se. Cic. in ẏ first boke of diuinacion, Mocketh these blind cõiectures, ⁊ fore destenis, querit vnde Iubiter cornicẽ a leuẽt coruũ a dextra canare iubet, asketh ĩ derisiõ of those southe sayers, how happeneth it, ẏ Iubiter commaunded the Cro to synge at ẏ lefte hande, and the Rauẽ at the ryght hande. Esa. ca. 30. and. 31 sheweth an other kynde of Idolatrye whyche was vsed and punyshed in oure fathers and likewise dayly we se the same with our iyes, confydence ⁊ trust in the power of the fieshe, whẽ suche as be in lege, and cõfederacye together, to muche trusts in their owne strength, and power, rede those two chapiters how the Israelites entred lege wyth the Egyptians, and what was theyr end, and confer ẏ same vnto our tyme what Cities, what Prynces, and what strength after the iudgement of the world was vnyte together, but because God was out of the lege, se the ende, howe it auayled nothynge. To the same cõfusion shal at length come, al kinges, and kyngdomes, that trust more in theyr ryches, munycions, and confederacye wyth men: thẽ in God. There is forbydden in this part of the cõmaũdement: that no man shuld geue thãkes for any thyng receaued in this world, to any other sauyng to god. Therfore Ose the Prophete calleth the Synagoge of the Iewes a hore, because se attributed the giftes she receaued of God vnto her false goddes. The same

teacheth. Esa. 57. thys Idolatrye is at large writ ten Hie, 2. rede the chap. and conferre it with our tyme that parteth the thankes, and prayses, that onely should be geuen vnto god, with the saynctes departed, out of thys world. Euerye man as hys superstició ledeth him, he commendeth his riches to god, and S. Eras. his oxe to god, & S. Luke, hys horse to god and saint Loye, for euery disease he hath a diuerse patrone, and honourethe hym wyth the prayer, that onely should be sayed vnto god almightie, in ẏ name of Christ. Io. 15. 16. this Idolatrye hath in maner infected all the Latine churche. The nature of thys secrete, and pernicyous ile, must be by the worde of god wel marked leste vnder the cloke, & shadowe of trewe religió, it deceaue mē of the trueth. For thys idolatrie sayeth, & beareth men in hande, that she doeth not so desyre helpe of sainctes, or thanke them for the benefytes receaued, as though she neglected, or offended the hyghe, and only God: but graunteth & cōfesseth god, to be the chiefe geuer of al thynges, how be it, not onely for his mercies sake, and the merites of Christ his sonne, our sauiour, but also at the intercessyon and prayers of the dead sainctes thus craftely & vnder a pretence of trewe religion, doth she sonder, & deuide, the glory, & the honor, dew onely vnto the father, ẏ sonne, & the holy goost, with the sainctes in heauen, ẏ knowethe nothyng of our condicion, & state, in thys worlde Esaye. 63. by this meanes oure elders, bothe the Iewes, & the gentyles, myngled the rable & multitude of Gods, wyth the onlye God, and maker of all thyng not that they thought the ydoles, or ymages, to be God. But thoughte that waye, God would be honored, the whyche is very idolatrye

latrye, for the lawe sayth. Thou shalt not do the thynge, that semeth good in thy eye, but ꝑ thynge I haue commaunded the to do. Therefore to auoyde all false relygyon, and superstition of ꝑ mynde, and inwarde manne, God sayeth thou shalte haue no straunge Goddes before me, the conscyence therfore, must be pure, and nette, from all pryuyte, and secreat thoughtes, of Idolatrye, apostasie, or defection: if we wolde god shoulde aproue oure religion, to be trewe. Euery thynge that we do for the honor of God, not commaunded by his worde, is as straunge, and not accepted of God. As all good intencions, fayned workes by manne, and all thynges commaunded by generall counselles, not expressed in the worde of God, by the Patriarches, Prophetes, Chryste and the Apostelles, whyche be, and euer were, before God, the holy, and Catholike churche, and sheweth vs who so euer ad anye thynge to theyr lawes are the Churche of Antychrist. Deut. 4. 12. Apoc. 22. so called God the fyre of Aaron sonnes Nadab and Abihu a straunge fier, to saye, suche as he commaunded not. God wyll haue none other workes of manne then he requireth in hys expresse worde. He condempneth by this law the wycked sacrylege, and Idolatrye committed in the pryuate masses, where as people doth not only take from god, and Chryste their dewe honor but also make another God of breade, whyche is no more the lyuyng God, then the golden calfe of the Israelites, as not onely the scripture, but also the reason of manne, and the senses of all brute bestes of the felde, or, as shepe, &c al other. The birdes of the ayre, and fysshes of the water do the beare record. This vnspeakable and moste

abhominable ple, is taken for ỹ pryncipal article and chefe pyller of the trewe, and Apostolicall churche, of suche as beleue not, the Apostelles wyttynges. But howe can it be the Apostolicall churche, when it repugneth and is clene contrarye, to the Apostelles wyttynges. Mat. 26. Mar. 14. Lu. 22. 1. Co. 10. 11. lykewise contrarye to the testament, wyl, and institucio, of Christe Jesu oure only sauiour, the auctor, and fyrste geuer of thys blessed sacrament, of hys moste honorable & precyous bloude, in his churche. If it be not lawful to chaunge mans testament, nor to adde, or take any thynge from it, but to execute, and do euerye thyng as it is there expressed, & none other wyse: Muche more, noman shoulde take vpon hym to chaũge ỹ testament of Christ. Oh that people for whõ Christ hath shed hys most innocent bloude, would vnderstande & perceaue thys sensyble, and manyfest abhomynacyon, why they beleue these seductors, and deceiuers of Christian soules, that hath not as muche as one Jote, or pryche of the scrypture to helpe thẽselues with al. Rede, Rede I beseche the christian reader. Math. 26. Marke 14. Luc. 22. and se howe farre theyr abhomynable masse, is from the worde of god. And thinke who was the pryest that ministred thys sacramente, & what people receaued it. Then shalte thou fynde the sonne of god, the wysedome of the father, the lyght of the worlde & the lamme that dyed for thy saluacyon, to be minister of thys holy sacrament and the churche, or people that receyued it to be the electe, and chosẽ Apostelle, Christes frendes, that taughte the gospell in all the worlde, and dyed for the same, as testimonyes, of the trueth, Act. 1. then dout not but thou wilt sone perceaue

thys

thys ydolatry, except (which god forbyd) thou dout whether Chriſt, and the Apoſtle be ỹ trewe, old, and Catholycke church or not. They that defende thys Idolatry deceaue the with lies & falſe fayned lawes out of theyr owne heades, & not taken out of the ſcripture, beleue Chriſt, & his worde whiche ſheweth the truth onelye, and then thou canſt not erre, no more then Chriſt hymſelf erreth nether be damned, except chriſt, al the patriarch, prophets, & apoſtelles be damned wyth the, theſe make the beleue that holye ſacramente vſed as a communion vnder both kyndes, is a newe, & late inuented doctrine by man, thou ſhalt fynd the cõtrarye in the worde of god, Mat. 26 Mar. 14. Lu 22. that it is a thouſand, fyue hundreth, and odde yeres old, and that chriſt, & his apoſtelles ſo vſed it. Let thoſe, be thy fathers, & folowe thou, theyr faith; and let the reſte go. Suche as teache contrarye doctryne be lyke wyſe the folowers of the Apoſtelles, and diſcyples, but not of Peter, nor Steuen, but of Judas, as S. Bernard ſayeth of the Pope, who hath ben the chiefe doer in ỹ defacyng of gods holy worde, & in plantyng of this ydolatry. Such as truſt in aduerſite to be holpe by any ſaint, and not only by god i Chriſt, make thẽ ſtraunge goddes, as they do that call vpon the ſaynte departed in the tyme of warre. As in time paſt. The Engliſh mã vpon ſ. George. The frẽch man vpon ſ. Denys, the Scote vpon ſ. Andrewe which is nothyng elſe, but a very gentilyte & ethnicke cuſtome, as though theyr priuate goddes, and ſyngular patrones, could geue the victory & vpper hãd in the feld, or S. George fauour hym, that S. Andrey hateth, what thynge is thys elſe but to ſet twa ſoules at bate: as the gentyles did

their goddes, Juno, and Minerua, with Uenus Virg. Aeneid. 1. et 2. Ouid. Metamor. 12. Hector adest, secumq; Deos, in prelia ducit. That is to say: Hector is cum, and hathe brought his gods wyth him to the felde, what is there betwene the Grekes that trusted in Juno, & Neptunus, and the Englyshe man that trusted in sayncte George. Or betwene the Troianes that trusted in Uenus and her frendes, and the Scottes that truste in sayncte Andrey, yf they hope by theyr helpe, theyr warris shall prosperе. But praysed be the mercye of God, I here say and beleue it, that Englyshe men, hathe resygned sayncte Georgis vsurped tytle, to the lyuynge God, the god of battel. No good man wyll take me as thoughe I mente Juno, Pallas, or Uenus, were as good as Andrey or the Sayncte that be in glorye for euer wyth god. But I say that these superstitious persones, that maketh theyr patrones, or singuler helpers of the sayncte, differ nothyng in thys poynt frō the heithen or gentyl. For as ỹ one honoreth he knoweth not what, so dothe the other, bothe folowinge theyr owne imaginacion, and superstycion without testimonye & commaūdement of the scripture. Rede the commentaries of Thom. valois, & Nicol. Trueth in ỹ. 4. booke of S. August. De ciuitate Dei. cap. 30. and they wyll tell thee, yf thou beleue not the Scrypture what superstycyon is: where as be these wordes. Superstitio aūt vocatur omnis cultus superfluus, quocunque modo superfluus, siue ex superfluitate corū que coluntur: siue corū que in cultū assumūtur: siue ex modo assumendi. Hoc enim istud intelligitur nosse superstitionis, vndecunque nomen originē habuerit. That is to saye, superstition

stition is a superfluous relygiō, what wayes soeuer it be superfluous: whether it be of ỹ superfluite of ỹ thīges honored, or of the thinges vsed for religiō or of the maner in relygion. This doutles is vnderstande by the name of superstition, from whence soeuer the name hath hys begynnynge, what so euer thou do, to please the almyghtye, yf it be not cōmaūded in his word it is superfluous superstition. Remēbre therfore this parte of the cōmaundemēt. Thou shalt haue no straūge gods before my face, & honor god, saue thy soule, auoide Idolatry as his only word teacheth, & bewares of mans lawes.

Caput. v.

The second commaundement.

THou shalte make the no ymage, or any similitude, of thynges in heauen aboue, in earth beneth, or in the water vnder the erthe. Thou shalte not worshyppe, nor honour them: for I am the lorde, thy God, a Ielous God, punyshynge the iniquitie of the fathers, in the chyldren, that hate me in the thyrde and fourthe, generacion.

☞ In the fyrst commaundement we learned that God is the onely, and sole God, & that we shoulde not thynke, nor fayne anye other beside hym. Farther that commaundemente, expresseth what this oure one God is, and howe affeccionated, or mynded towardes vs full of mercye, and ready alwayes to succoue, and ayde, boothe soule, and bodye, in all afflictyon. Sheweth vs farther, how we shuld honour, and reuerence

rence thys, oure almyghtye and mercyfull God. So that thende, and hole summe of the first commaundement is, that onely God woulde be knowen, of hys people to be God, and honoured as God. So doth God fyrste instructe the mynd, and soule of manne, before he requyre anye outwarde worke, or externall reuerence, or els altogyther, were hypocrysye, what so euer shew, or perfeccyon it semethe to haue, in the Iye of the worlde. He layeth therfore the fyrst commaundement as a foundacyon of all trewe relygyon, as the originall, and spryngе of all vertwe: and openethe the well, & fountayne of al myschyefe, and abhominacyon, in these wordes, thou shalte haue no straūge goddes, before my face. This seconde precept, & the two other, that folow in the fyrst table, teacheth vs, how to honor god in external relizyon, or outwarde workes, and to shewe the feare, fayth and loue that we bare vnto god in our hartes, vnto the worlde. Two of these last commaundementes, sheweth what we shoulde do, and the thyrde whyche I nowe expounde, what we shuld not do. The purpose, ende and wil of this second commaundement is: that Gods pleasure is, vnto vs, þ we shoulde not prophane, or dishonor, þ trewe relygyon, or honor of God with superstici-ous ceremonies, or rites, not cōmaunded by him. Wherfore by thys seconde commaundemente, he calleth man from all grosse, & carnal opinions, or iudgmentes of God, the whiche the folysh, & ignoraunt prudence, & wytte of man, cōceaueth: where as it iudgeth wythout the scrypture & forbyddeth externall Idolatry, as in the fyrst internall.

Thys commaundement hath thre partes. The fyrst taketh from vs, all libertye, and lysence, that

we

we in no case repzesent, oz manifest the god inuisible, and incompzehensible wyth any fygure, oz ymage, oz repzesent hym, vnto our senses ꝑ canne not be cõpzehended, by the wit of mã noz aungel.

The seconde parte fozbyddeth, to honoure any ymage.

The thyzd part sheweth vz, that it is no nede to pzesent God vnto vs, by any ymage.

Moses Deut.4. geueth a reason of the fyzste part, why no ymage shoulde bee made. Remembze sayth he, to the people: that the lozde spake to ehe in the vale of Ozeb: thou hardest a voice, but sawest no maner similitude, but onely a voyce (hardist thou) Esa.capi.40.41.45.46 diligently sheweth, what an absurdite, and vndecent thynge it is to pzophane the maiestie of god in compzehensible with a litle blozke oz stone: a spirit, with an ymage. The same doth Paule, act.17. the texte therefoze fozbyddeth all maner of ymages, that are made, to expzesse, oz repzesent almighty god.

The seconde part fozbiddeth to honour anye ymage made.

The firste wozd honoz, signifieth: to bowe hed, legge, knee, oz any part of the body vnto thē as all those do, that say they maye with good conscience, be suffred in the church of Christ. To serue them, is to do some what foz theyz sakes, as to sence them with incense, to gild, to runne on pylgrymage to them, to knele, oz pzaye before them, to bee moze affectionat to one, then to the other, to set lyghtes before them wyth suche lyke superstition and Idolatrye. God bee pzayse. I maye bee shozt, oz wzit nothynge at all in thys matter, because suche as I wzytte vnto, my countremen bee perswaded all redye aryght in

thys

thys commaundement.

The seconde parte sheweth vs, howe Idolatrye procedeth, and taketh place in mennes conscience. The mynd of man when it is not illuminated with the spirite of God, nor gouerned by the scripture, it ymagineth, and fayneth god, to be lyke vnto the ymagynacion, and concept of hys mynde, and not as the scripture teachyth. When thys vanyte, or fond ymaginacions conceaued in the mynde, there foloweth a farther succesle of the yle, he purposeth to expresse, by some figure, or ymage, God in the same forme, and symplytude, that hys ymaginacyon hathe fyrste pryncted in hys mynde, so that the mynde conceaueth the Idole, and afterward the hande worketh, and representeth the same, vnto the senses.

Therefore, God fyrste forbiddeth, thys inwarde, and spirituall Idolatrye, of the mynde, when he sayth, thou shalt haue no straunge Goddes before my face. If the mynd be corrupted and not perswaded a ryght: then foloweth the makyng of ymages, and after, the honorying of them. The cause therefore of external Idolatrye is internall, and inward ignorannce of God, and hys word, as Lactantius wryteth in hys booke, of the originall of errour. As it cannot be otherwyse, but where as the ayre is corrupted, there muste folowe pestylence, and infeccyon of the bloude Galen. lib. 1. De diffe. feb, capit. 5. So where the mynde is not purely perswaded of god muste folowe thys grosse, and cenephie Idolatrie that wouldе honour God in an Idole. The originall cause why they are made, is, that manne thynketh, God would not bee present, to helpe

hym

hym, except he be presented sowwaies vnto their carnall Jyes, as the example of the Jsraelites declareth, that required Aaron to make them Gods, that myght leade them in their Journey. They knewe right well, that there was but one God, whome they knewe, by the miracles, that he wrought amonge them, but they thoughte, he woulde not be presente, and at hand wyth them, except they myght se hym in somme corporall fygure, and ymage, and that the ymage, mighte bee a testimony of hys presence. So se we that no man falleth into this grosse Jdolatrie: but suche as be first infectyd wyth a false opynion of god and hys word, then saye they, they wourshyppe not the ymage, but the thynge represented by the ymage. Agaynste whome wrytteth sainete Augustyne in Psal. 118. and. 113. in the. 4. booke of the cytie of God capiti. 5. that ymages take awaye feare from men, and bryng them into erroure.

The auncient Romaines more religiously sayeth he, honored their goddes, without ymages. Seing there is no commaundemente, in any of the both testamentes, to haue ymages, but as ye se the contrary. And lykewyse the vniuersall, catholyke, and holy churche, neuer vsed ymages, as the writtinges of the apostelles, and prophetes, testifie: it is but an ethnike veritie, and gentiles Jdolatry, to say, God and his sainctes be honored in them, when that all Hystories testifie, that in maner for the space of fyue hundreth yeres, after Chrystes ascension when the doctrine of the gospell was moste syncerely preached was no ymage vsed. Woulde to God, the churche were nowe, as purely, and well instructed, as it was before these auaricious ministers, and dōme doc-

tors

foꝛs of the lay people, were made pꝛeachers, in the churche of God Rede August. Epist. 49. & Psal. 113. therefoꝛe saynct John biddeth vs, not onelye beware of honouring of ymages, but of ꝑ ymages selfes. Thou shalt fynde the oꝛyginall of ymages in no part of goddes woꝛd: but in ꝑ wꝛitinges of the gentiles, and infideles, oꝛ in suche that moꝛe folowed theyꝛ owne opinion, and superstitious ymaginations, then the auctoꝛitie of Goddes woꝛd. Herodotus. li. 2. saythe that the Egyptions, were the fyꝛst that made ymages, to repꝛesent their Goddes. And as the gentiles fashioned their goddes with what figures, they lysted: so doothe the Chꝛistians, to declare God to be stronge, they made hym the foꝛme of a Lyon, to be vigilant, and diligent, the foꝛme of a dogge, and as Herodotus sayeth libꝛ. 2.

Mendelii, foꝛmed their God Pana wyth a gotes face, and gotes legges, and thought they dyd their god great honour, because among the, they hearde men of gotes, weꝛe had in moost estimation. So doothe those that would be accompted chꝛystyanes, peynt God, and hys saynctes wyth suche pyctours as they ymagyne, in theiꝛ fantazies. God like an old man, with a hoꝛe hed, as thoughe his youth weꝛe past, whiche hathe nether begynninge, noꝛ endyng. S. Geoꝛge, wyth a long spere, vpon a Jolye hakeney, that gaue the dꝛagon his death wound (as the Peinters saye) in the thꝛote. Saincte white wyth as manye ꝛounde cheses, as may be peinted about his tabernacle. No differẽce at all betwene a chꝛistiane mã and gentille in thys Idolatrye, sauyng only the name. Foꝛ they thought not their ymages to be god, but supposed that their goddes woulde be

honoured

honoured that wayes, as the chriſtianes doothe. I wyll theſe thynges rather in a contempt, and hatred of thys abhominable Idolatrye, then to learne anye Engliſche manne the trueth. For my beleue, and hope is, that euery manne in Englande knoweth prayinge to ſayncte, and knelynge before ymages, is Idolatrye, and inſtrumentes of the deuill, to lede men, from the commaundementes of God. And that they are appoynted in manye places to bee as doctours, to teache the people: theſe doctors, and doctrine the byſchoppes, and paſtors, ſhall bewaile, before the iudgement ſeate of God, at the houre of death. And lykewyſe the prynces of the worlde, whoſe office is, dayly to rede, and learne the ſcripture, that they themſelfes, myght be able to iudge the byſchoppes doctryne, and alſo, ſe them applie the vocation they are called vnto. It is not only a ſhame, and an vndecente thynge for a prince, to be ignorannte what Curates hys ſubiectes hath through all his realme, but alſo a thynge ſo contrarye vnto the word of God, that nothing prouoketh more the Ire of God, agaynſte hym, and hys realme, then ſuche a contempt of gods commaundement.

The thyrde parte declareth, that it is no nede to ſhew god vnto vs, by ymages, and proueth the ſame, wyth thre reaſones. Firſt, I am ỹ lord. thy god: that loueth ỹ, helpeth the, defendeth the, is preſent wyth the, Beleue and loue me, ſo ſhalt thou haue no nede, to ſeke me, and my fauorable preſence, in any ymage.

The ſecond reaſon. I am a Jelous god, and cannot ſuffre the to loue any thynge, but in me, and for me. Whē we two wer maryed, and knyt

together

together, for the loue that I bore vnto the, I gaue the certaine rules, and preceptes, how in all thynges, thou mayste kepe my loue, and good wyll towardes the, and thou promisdes me obedience, vnto my commaundementes, Exod. 19. so honor me, and loue me, as it standeth written in the wryttynges, and indentures wrytten betwene vs boothe. I cannot suffer, to be otherwyse honored, then I haue taughte in my tables and Testament.

The thyrd reason is that God reuencheth the prophanation, of his diuine Maiestie, yf it be trāscribed to anye creature, or ymage, and that not onelye in hym, that committeth the ydolatrie, but also in hys posterite, in the thyrd, and fourth generacion, yf they folowe their fathers idolatry, as I geue mercye, in to the thousande generation, when the chyldren folowe their fathers vertewe. Then to auoyde the Ire of god, and to optayne hys fauoure, we must vse no imagis to honor him wyth al. Thys ye may red Nu. 12. Je. 32. and Esa. 39. howe kynge Ezechias sonnes, looste their fathers kyngdome, and were carryed, into captyuite for their fathers synne. Wede the. 13. 14. and 15. cap. of Deut, and se how Moses interpretateth this second commaundement more at large. Goddes lawes expulseth and putteth ymages out of the churche, Exod. 20. Deut. 5. then no mannes lawes, shoulde bryng them in. As for theyr doctryne, they teache the vnlerned: it is a weake reason to stablyche them with all. A man may lerne, more of a liue ape, thē of a dead ymage if both should be brought into the scole to teache.

Caput. vi.

The

The thyrd commaundement.

Thow shalt not vse the name of the lord, thy God, in vayne.

The end of this precept, is that we alwayes vse reuerently, the name of god, that is to saye the maiestie and essence, deuine, that cõsisteth in one diuine nature, and essence, and in their persones, the father, sonne, and the holy goost.

Thys most honorable, fearful, and blissed name, noman should vnreuerently prophane, or temerously without good aduisement, ones thynke vpon, or speake of, but dilygentlye take hede of these thre thinges. First, þ what so euer we thynke or speake, be greable, and consonãt, vnto the excellentie, & holynes of hys name, and extẽd to the setting forth of hys glorye. Seconde that we abuse not his holie word, nor peruert the meaninge, and misteries therof, to serue, oure auarice, ambition, or folie, but as he hathe opened himselfe, and hys wyll in his word, so to know hym, so to fere him, so to loue him, so to serue, só to instructe our selfes in fayth, and so to teache other. Thyrdly, that we reuerently speake, and iudge of all hys workes, without detractyon, or contumelie, acknowledgyng hys inscrutable prudence, and iustice in all thynges, wyth laude, and praise, as wel in aduersitie, as in prosperite, Psalm. 34.

They obey this commaundement, and vse the name of God arighte, that preache almighty god as he commaundeth in hys word, that pray vnto hym as it teacheth, to geue hym thankes for aduersitie, and prosperite, as it teacheth, to confesse hym before the worlde, as it teacheth. These bee the workes of thys thyrd cõmaundement, and be-

mended vnto vs, in all the scripture As well vnto the princes & magistrates of the worlde & euery priuate persone, as vnto suche as bee appoynted vnto the ministerie, and office of the churche That euery pryuate persone is bounde to teache suche, as be vnder hym, the fathers theyr children, the elders the yonger, as thou maiste reade in these places of the scripture. Deut. 4. 6. 11 Psalm. 77. Ios. 1. That ỳ princes shoulde do the same vnto theyr subiectes, reade. Deut. 17. 2. Re. 1. 3. Rege. 10. Iob. 4. Psal. 30. 50. As for the ministers dewtie, there be as many places that commaundeth them to do their office, as be names of bookes, and in maner chapiters in the Bible. As bee for prayers vnto god & thankes geuing, how, & when it shuld be donne, the booke of Psalmes, wrytinges of the prophets, & apostles, likewise the commaundement of our sauioure Christ declareth. Mat. 6. Io. 14. The confession of God, and his worde before ỳ world, is cõmaunded in both testamentes.

And confirmed with the example of all men, that loued the trueth, from the beginninge, as Abel, Seth, Noha. Elaias, Christ, and his Apostelles. Yea of the simple mayde and prysoner in the house of Naaman Syrus. 4. Re. ỹ that feared not to confesse the lyuing God, in a straunge countre, before thẽ that were Goddes enemyes, thys mayde shal damne in the last iudgemente al those that for fere not only in a strange countrey, but also at home, dare not confesse the trueth. In these foure worthes, are cõteyned al other that appertayne, to the setting forthe of gods glorye, as be these. To lerne the worde of God, teache it vnto other, to promot it with example of honest, & godly lyfe. When the glory of God, the defence of

the

the trueth, the conseruacyon of iustyce, and delyuerraunce of innocencye requyreth: to make open, and vnknowen trueth, & to confyrme the same.

To swere, or take an othe, before a lawefull iudge, is the worke also, of thys commaundemẽt and setteth forth Gods glorye. Deute 4. For as Paule sayth, all controuersies are ended by ỹ vertewe of an othe. So haue we examples in Paule Ro. 9. in Abraham, and Isaac, with Abimelech, Jacob, and Labã. Genes. 31. betwene Booz and Ruth, Ruth. 3. so of God Abdias. 2. Reg. 18. The othe thus taken, declareth him, that receaued it, to acknowledge, and geue vnto God only, thys honor, that he alone knowethe what is in mannes hert, and lykewyse bindeth God, to reuenge, and punych him, if he swere falsse, vnto the which payne, the condycion & tenor of the othe bindeth hym. And maketh hymselfe, the vessell where in God maye exercyse hys dyspleasure, and iustyce. For God wyll not leaue hym vnpunyched, that taketh his name in vayne, as it is wrytten in the seconde parte of this commaundement.

Exodi. 20. Deute. 5. These be the workes requyred of vs in thys thyrde commaundemente, the whyche cannie be done of no man, but of such as fyrst knowe GOD in Jesu Chryste, and for hys merytes be reconcyled, and hathe hys synnes forgeuen. Then they sprynge oute of the fountayne, and ornygynall of all good workes fayth, loue, and feare of God, whiche be workes of the fyrst commaundemente. All other, whether it be prayer, preachynge of Goddes worde, confessyon of hys name, or geuinge of thaunkes, with suche as folowe in the nexte commaundemente, and lykewyse in the seconde table, pleaseth God,

none otherwyse, then they procede of faythe in the mercye of God, throughe Christe Jesu, oure sauiour. As these workes agree with the cōmaūdemente, so be theyr workes contrarye, and repugnant vnto thys commaundemente, that sayeth, thou shalte not take the name of the Lorde thy God in vayne, the whyche is done dyuerse wayes as it shall appere in the nombrynge of certayne dayly vsed vices, and horryble blasphemies, daylye vsed, not onely vnpunyshed, but also as thynge commendable, and worthye prayse of the mooste parte of people. The moste horryble abuse of thys holye, and moste fearful name is, amonge suche as thynke there is no GOD to renumerat vertue, nor to punyshe vyce, as the Epicures saye, woulde to God the same blasphemye, had corrupted none, that bare the name of Christianite. There were alwayes in the churche suche, as it appereth Esaye. 22. capi. and Luk. 13. and be at this daye a greate nombre, that say not platlye and playnelye there is no God, but by certayne circumloquutions, and paraphrasis as well by wordes, as yle conuersacyon of lyfe, thynke there is no heauen, nor hell, and beleueth not asmuche the scripture of GOD as the wordes of hym that knoweth nether god nor godlynes.

The seconde sort, that abuse this holye name of god, be those that vnder ẏ pretence, and name of God hys worde, & hys holy churche, seke theyr owne glorye, and profyte. As the Pope, vnder the tytle, and pretence of Goddes ministerye, hathe gotten hym selfe, not onelye a Bishope ricke, but also ẏ hole monarchie, ſ maner of al Europa. A rycher kyngdome, then any prynce of ẏ world,

whiche

whiche neuer cessed frome hys begynnynge, to moue Christian Prynces, to the moost cruel, and bloudy warre, vnder ẏ cloke and mantel of goddes name. What meanes and crafte, hathe he founde to mayntayne thys horyche, and Antechriste seate, of abhomynacyon: Ydoles, peregrinacions, masses, dyspensacyons, absolutions, defencions of all thynges abhomynable. Tyrannies agaynst vertue, stablishmentes of hys owne lawes, abrogations of Goddes lawes Emptynge of heauen, and fyllynge of hell, blyssynge of thynges exteriour, oyle, bel, bread, water, with other that be not cursed, and cursyng of the soules, that Christ redemed with his precyous blod, with a thousande more, suche abominacions vnder the name and pretence of God, and hys holy churche, the whyche nether the patriarches, neyther the prophetes, Christ, nether his Apostelles, neuer knewe of, as bothe the testamentes doeth beare recorde. The same dothe suche as preache in the Churche of GOD, theyr owne ymaginacions, decrees of menne, for be theyr doctryne neuer so false, it hathe a fayre tytle, and name of goddes worde, when it is, but a subtyle quidite of Duns, a vayne sophisme of Aristotelle, a supersticious decre of the Byschoppes lawes, a copye of vayne glorye, and craftye connection of wordes to satisfie the mooste parte of the audience, and to flatter the richeste, wrestynge and wrethynge the symple veryte of Goddes wordes, in to as manye formes, and dyuerses sentences, as be vayne, and carnall affections, wroughte within his vngodly hart. So for the law of god, they preache the lawe of man: for the gospell, iudaicall supersticiō, for Christ, them selues whych

honour not Goddes name, as the lawe of the holy, and catholyke churche of Chriſte, teacheth, but dyſhonoureth, and taketh it in vayne, wyth the churche of Antichriſte, and the deuyll. For Chriſt byd his diſcyples preach none other then he hym ſelfe commaunded thym. Math. 28. capi. yea he ſhewed that the holye gooſte, the ſpirite of trueth ſhoulde teache none other thynge, then by hym was taughte John xv. Therfore ſuche as wyl occuppye the office of a preacher, fyrſt muſt be well learned, in the thynges that appertayne vnto the goſpell, then free from all ſuch affections, as rather ſeketh him ſelfe, and the worlde, then the furtheraunce of the doctryne he preacheth. It is not ynoughe that he preache the truethe, but that onely he haue a reſpecte vnto the glorye of Chriſte, then ſhall he boldelye ſpeake the truthe without reſpecte of perſons, not temperyng his oracion with colours of flatterye, but hardely tal vertew, vertew, and vyce, vyce, as he ſeyth occaſyon who ſo euer be hys audience. Saynct John in hys Epyſtle capit. 3. ſheweth who is apte for this office to preache the worde of God. So doth Chriſte Mathew. 10. ſo doeth Paule. 1. Timo. 3. Tit. 1. ſo doth Moſes, and the prophetes. Nothynge more blaſphemeth the name of God then falſe doctryne, and ſuche as ſeketh theym ſelues and can vſe the worde of God, as they ſe their audience, and not as it is commaunded them, by the worde of God. Suche preachers hath broughte the ſuperiour powers of the earth vnto a contempt of goddes worde, hatred of the preacher when he telleth trueth, and the vnlearned into blyndnes, and ygnorauncie.

Thoſe abuſe the name of God, that ſeke helpe

of

of damnyd spirites or of such soules as be departed out of thys worlde. As Saule dyd. 1. Reg. 28. or those that by Necromancye or suche lyke inchauntementes abuse the name of god to resuscitat dead bodyes, or call spirites departed vnto ỹ bodye agayne, whyche is nothynge else but an illusion, and crafte of the Deuyll, to make menne beleue lyes. Those menne in Englyshe be called coniurers who vseth artes, forbidde by Goddes lawes. And also by the lawes of Ethnykes, before Chriſte was borne. Titus Liuius lib. 1 de vrbis origine wryteth of Numan Pomp, that was instructed disciplina tetrica. The whiche discipline. S. Augu. calleth, hydromanciam either necromanciam. lib. de Ciuit. 7. cap. 35. the whych artes were forbydden as it apereth by Apulæus whyche in hys booke de magia, defendeth hym selfe, agaynste one that accused hym of Necromancye. The law of the. xii. tables, that were in Rome longe before the byrthe of Chriſte, forbyddeth those artes. As Cicer. wryteth De Repub. the more I wonder, that anye suche superstitious bookes shoulde bee Printed vnder the priuylege of anye Chriſtiane prince, or Magistrates. As be the bookes of Johan Trithemius, and Henrye Cornelius Agrippa, specially hys thyrde booke de occulta philosophia, that is to saye, of secreat phylosophye. Wyth manye other, that spared no laboure, in settynge forthe suche vngodlye workes. They brought fyrste the abuse of Goddes name in to chriſtiane mennes hartes, and taughte theym the same superstition, that ones was namely among the Persians, and Egiptians. Valerius lib. 8. cap. 6. for as among the Gentylles there were some called Augures

that by obſeruatyon of the byrdes of thayre, in theyr ſeyng, cryinge, and eatynge, made men beleue, they knewe thynges to come: ſo amonge the Chriſtyans be ſome, that thynke they can do the ſame. As yf the Pye chatter, they loke for geſtes. If the Crow cry, they ſay we ſhall haue rayne. If the Oule houle, it is ſygne of death.

And as there were ſome, that by the obſeruacyon of the Sterres, toke vpō them to ſpeake of thynges to come, by certayne ſuperſticious, & dyuyliſche incantacyons, whiche the Perſians call Magos, the Grekes philozophos, the Latynes ſapientes, Gally dzuidas, the Aegyptians ſacerdotes, the Indies gymnoſophiſtas, the Aſſirians chaldeos, ſo is there amonge the Chriſtians the ſame ſorte of people, whyche be called ſoothe ſayers, or pronoſticatours, that wryte, and ſpeake of thynges to come. As when Iupyter ruleth the conſtellacyons aboue, and is not impeached, nor let by the coniunccion of hys contrarye planette, we ſhall haue a good yeare, and a plentyfull. If Saturne, and ſuche as Aſtronomers attrybute, contrarye qualyties vnto raygne, we ſhall haue ſcarſetye, and derthe of thynges. Plin. lib. 18. wryteth of ſuche as by oneiye wooydes, or wyth ſome other thynge annexed wyth the wordes, worketh thynges a boue nature, as the deuyll hathe done alwayes, as Hiſtories record. Luca. lib. 6. Valer. li. 8. chapi. 1. wryteth of one of the Goddes veſta. Nunnes that was falſely accuſed of an vnchaſt life, deſyred ỳ goddes to deliuer her innocency in ỳ cryme by ſome miratle. As ſhe dyd. The maide went to ỳ riuer called Tyber wt a ſeue & brought it ful of

water

water into the temple of the Goddes. So amonge Chrystyane menne be the same sorte of people, that by thabuse of Goddes name throughe the helpe of the Deuyll doothe manye tymes worke the same, in healynge manne, and lest, as not many yeres sythe I was borne in hād of a pore man that erred by ignorannce that this Medycine coulde heale all dyseases. ✝ Jesus. ✝ Job ✝ habuit ✝ vermes ✝ Job ✝ patitur ✝ vermes. ✝ In ✝ nomine ✝ patris ✝ et filii ✝ et spiritus sancti ✝ Amen ✝ lamazabathani. ✝ God opened hys herte afterwarde to knowe the trueth. Suche as be geuen to the artes practyue as Geomitrie, Musycke, Astrologie, and Arithmetice taketh vpon them to iudge of mennes condicions, by the syght of theyr faces, Gell. lib. cap. 9. lib. 14. cap. 1. so be there among people chrystened, that knowe nether arte, nor science, that take vpon them, to know the same by their countenaūce, the lynes of theyr handes, or by theyr passis, or going. Lucane the Poete wryteth that one, resuscitated frō death to lyfe, shewed vnto Sextus Pōpeius what should be the successe, and ende, of the battel in ỹ feldes of Thessalie. So writeth Plin. lib. 37. ca. 11. and Tullie lib. 1. Tuse. Quest, so dyd the shadow of Samuel shew the death of Saule 1. Reg. 28. The same doth the deuil shew vnto manye that by thabuse of goddes name vse superstityous conurations, and inchauntmentes, when they seke the trueth of the deuyl, and dead bodyes, and leue the worde of the lyuynge God. Augustus Themperour forbyd thys superstyeyous arte, and Claudius themperour clene abolyshed it,

ſt Cæſar. lib. 6. Howe the lawe of Chriſtian Emperours hathe forbydden, and punyſhethe theſe vngodlye artes thou mayeſt rede. Cod. lib. 9. Tit 18. The lawe ciuile punyſhethe it, wyth banyſhment, with the ſwerd, and to be toren wyth beaſts. Culpa ſimilis eſt, tam prohibita diſcere, quam docere, that is to ſaye. The faulte is one, to lerne, and teache the thynges forbydden. Rede the. 18. cap. of Deut. and there thou ſhalt fynd as many names of thoſe that vſe forbydden artes, as be reherſed by Conſtantine, and Iuliane the Emperours, Cod. lib. 9 Tit. 18. and lyke wiſe the ſame artes. And as Moſes forbyddeth all the people thoſe vngodlye artes, ſo doeth thoſe Emperours. Boothe Moſes in Goddes lawes, and theſe Emperours in mannes lawes punyſheth wyth deathe, the tranſgreſſours of this cõmaundement. Moſes Deut. 13. preſcrybeth thys payne. Propheta ille, aut ſomniator ſomniorum occidi debet, eo quod aucrſionem loquutus ſit a domino deo veſtro. That is to ſaye that prophet, or dreamer of dreames muſte be ſlayne, becauſe he hathe ſpoken a defection, or apoſtaſye from the lorde, youre God. More at large, is this payne wrytten Leuit. 20. and Eſay. capit. 47. rede the places. The exequution of the payne agaynſte the tranſgreſſours Rede. 1. Reg. 28. 4. Reg. 23. in the lawe of man, we rede thus. Dilcat omnibus perpetuo deuinandi curioſitas, etenim ſupplicio capitis feret, gladio vltore proſtratus, quicunque noſtris iuſſis obſequium denegauerit. Cod, lib. 9. Tit. 18. that is to ſay, the ſuperſtycion of fore deſtenyng, is forbyden alwayes vnto all men, and who ſo euer obey not oure commaundementes, is condemned vnto the ſwerde,

and

and shall suffer the losse of hys hedde. Thoughe I do by the auctoryte of Goddes lawes, and mannes lawes, damne thys damnable arte Mathematicall, I do not damne suche other artes, and sciences as be associated, and annexed wyth thys vnlawfull Astrologie. As is Geometrye, and Arithmetice, those bee necessarie for euerye manner: specially Arithmetice, for she extendeth as an necessarie ayde, not onely vnto all sciences but also to euerye liberall arte, and condicion of lyfe, and among all artes Mathematicall, Arithmetice is accompted the fyrste, Musyke, Geometrye, and Astronomie wanteth her ayde, and she not theirs. Plin. lib. 35. capit. 10. They bee the giftes of God, and to be honored because they come frō him only, that giueth al goodnes Jac. 1. Farther the Emperours of the world Diocler. & Maximian. Tyberio. Cod lib. 9. Titu. 18. dothe permit these artes.

Artem Geometrie discere, atque exercere publice interest. Ars autem Mathematica damnabilis interdicta est, that is to say, it is expedient, or profitable, to lerne, and exercise the art of Geometrye, but the damnable arte mathematicall, is forbydden. The lawe meaneth Astrologye, and Astronomie whiche are vsed well but of a fewe men. The astrologer, is he that knoweth the course, and motions of the heauens, and teacheth the same, whiche is a vertewe, yf it passe not hys bondes, and become of an Astrologer, and Astronomer, who taketh vpon hym to geue iudgement, and Censure of these motions, and course of the heauens, what they pronostycate, and destenye vnto the creatures of the earthe, manne, beste, and other, what shalbe the tempera-

ture

ture of the ayre, the condition of the Earthe, the state, and succesſe of ſuche frute, as it bryngeth forthe. By this knowledge they forespeake of peſtilence, and other diſeases, and ſeyth the death of greate menne to come, and ſuche commotiõs, and warres, as ſhall folowe, betweene the prynces of the worlde. And thus they ſaye they knowe, by the courſe of the heauens.

Where as they ſe the coniunctions of manye planetes of rygures, and fatall diſpoſytyon, and qualitie concurre: by reaſone of whoſe influence, into theſe inferioure partes, all thoſe calamytes muſte happen. Here they abuſe not onelye the name of God, and the Naturall dyſcurſe of reaſon, which hathe cõprehended the motions, and courſe of heauens: but alſo heauens it ſelfe, & attribute vnto the heauens, the thyng that onelye appertayneth to god: to ſaye the healthe of man, and ſickenes of man, the plẽtie of the earthe, and ſcarſite of the ſame.

The regiment of commune wealthes, and the lyfe and deathe of the gouernours thereof. Their knowlege and practiſe in theſe thiges is nothing at all: for almightie god hath not made the heauens to that end, and purpoſe that man ſhoulde lerne of them good fortune, or ile, as it is playne Ge. 1 in the ſecond daye God made the firmamẽt, and the ſuperiour ſpheres, whiche the texte calleth rakiah, to thys ende, that it ſhoulde ſeperat the waters that bee vnder the firmament from thoſe that be aboue the firmament. And God called the firmament heauen. In the .4. daye God made the Sonne, the Mone, and the Sterres. And ſheweth to what purpoſe, and end he made them, the one to haue dominion in the daye, the other

other in the nighte, and God put them in the firmament of heauen, to geue light vnto the erthe, those rule in the daye, and nyght: and put diuersite betwene light, and darknes, to deuid the yere into hys partes. The Spryng, Somer, Autumne and wynter: They are in signes lykewyse sayth the text. The whiche the housbonde man that tilleth, and soweth the grounde, obserueth with out superstition, to sowe, and repe his corn. He casteth it into the wynter, and receaueth it agayne in the Somer. So doothe the Mariner, marke the reuolution of the Moone, his decrease, and increase where by he knoweth the tydes, the Ebbe, and flow of the see, and the later phisicion Auicenne, and Auerroys hathe lykewyse assigned their vse in mannes bodye.

Therfore they appoynt diuersite of dayes, in ꝑ practise of phisike, one to be more apt for lettynge of blud then other, to purge, and to baine, then the other. If they maye be obserued without superstition, it maye be suffered. So not withstandynge, that suche as obserue not these later rules, may bothe minister, and receaue medicines, for the heauens were made to serue vs, and not to master vs, were created for manne, and man not for them. Therfore it is a false superstition, to saye good, or bad, plentie, or scarsitie, sickenes or helth, warre, or peace, dependeth of the influence of the heauens. Or he that is borne vnder one signe, to bee more fortunate, then he that is borne vnder the other, as this Egiptiacall, and Ethnickes, folythies, beareth men in hande.

The Pronostication of these blynd Prophetes, is good to be born in a mannes bosome to know the daye of the moneth. The reste of theyr prac-

tise

euile, is not worthe one hawr, as Moses teacheth Deut. 28. 29. 30. Leuit. 26. Ezec. 2. Malach. 2.

Where as ye may se, that all these illes and many more, then the Astronomers speakyth of, commyth vnto vs for synne, and the transgression of Goddes commaundement. It is nether Sonne, nether Mone. Jupeter nor Mars, that is the occasion or mater of wealthe, or wo, plentye, or scarsytye, of warre, or peace. Nether is the cause of pestilence the puterfaction of the ayre as Galenus wrytythe, libr. 1. De diffr. feb. cap. 5. But the contempt of Goddes commaundement is the cause, as thou maiste rede in the chapitres of the scripture a lytle afore rehersyd. The Ayre. The Water, and the Erthe hathe no poyson in them selfes, to hurt their lord, master man But fyrst man poysenthe him selfe wyth synne: then god vsythe these Elementes ordeynyd for the life of man, to bee thoccasion of his deathe. Rede the places and knowe that good helth is nombred amonge the blyssynges of God, and appertenyth vnto those that feare and kepe Goddes commaundementes, and not to those, that be destenyed to lyue longe, by the fauour, and respectes of planettes. And the ile, of what kynd so euer it bee, is the malediction of God, agaynste synne. The philicians saye that the chefyste remedye agaynste pestylence is to fle from the place where the Ayre is corrupt.

Goddes lawe sayth, fle whether thou wilt. Adherere faciet tibi Dominus pestilenciam, donec consumat te de super facie terre. Deutero. 28. That is to say: The lord shall make the pestilence cleue and associat the tyll it consume the from the worlde. Agayns in the same chapiter, the di-

seasle

ſeaſe or ſyckenes thalbe faythefull, that is to ſaye ſticke faſt to the, vſe what medicines thou wylt. Galenus ſayth libr.i. De differ. feb. capit.4. That the chiefe remedye, to preſerue from peſtylence, is to purge the body from ſuperfluous humoures, to haue a free, and liberall wynde, and to auoyde the abundaunce of meate, and drynke. God ſayeth, nothynge preſerueth, but the obſeruation of hys commaundementes. If we offende, the beſt remedy is penaunce, and amendement of lyfe. It maketh no force howe corrupt the ayre bee, ſo the conſcience of manne in Chryſte be clene from ſynne. Though there dye a thouſande of the one ſyde of the, and ten thouſande on the other ſyde, thou ſhalte bee ſauffe. Pſalm.90. He wyll let the lyue, to ſerue lenger in the worlde, to the glorye of hys name. And yf thou dye, it is becauſe, no malyce of the worlde ſhould corrupte thy lyfe, and bryngе the from God. Farther to take awaye the miſeries of thys worlde. If ſuche as care not for God, eſcape in the tyme of peſtylence, or warre: it is to cal them vnto a better lyfe. Ro.i. If they amende not: they are reſerued, to a greater payne. Thys is ſpoken not as though I contremned the gyftes of god: philoſophie, and phyſicke, but to take from men, all vayne hope in the artificiall medicyns, and geue onely the glory vnto the name of God.

They abuſe the name of God, that perfourme not the thynge they promis, in Goddes name, by any othe, or vow, made accordyng to the lawe of God, whether it bee betwene manne and God, as in the holye Sacramente of Baptyſme, and the holye ſupper of the lorde, where as we ſwere

and

and promes to lyue after hys wyll and pleasure.

Or when man, to manne byndeth hym selfe, to any conditions, or promesses by the inuocation of Goddes name, or testimony of hys owne conscience. If the one kepe not touche and promise wyth the other: he that offendeth, abuseth not onelye hys owne faythe, whiche shoulde bee alwayes symple, and trewe, but also contemneth the Maiestie, and omnipotencie of God, in whose name, the othe was taken. And not onelye the lawe of God. But also the lawe of man, punysheth thys horryble periurye, as ye maye rede, Leuit. 14. Howe he that toke the name of God in vayne, was stoned to deathe: so saythe Dauid. Psalm. 5. So saythe thys commaundemente, God wyll not leue hym vnpunnyshed, that nameth hym in vayne. Example we haue in Ananias, and hys wyfe. Acto. 5. The chyldren of Israel were slayne for periurt. Esa. 10. Themperour Iust. Nouellis constitut. 77. commaundeth to put to deathe the blasphemours.

Suche as truste in their owne strengthe, or eyches, abuse, and blaspheme, thys name of God. Whiche neuer was, nor neuer shalbe, vnpunyshed in thys worlde, in the worlde to come, or in bothe. Examples we haue in Assur, Esa. 10. Holofernes Iudith. 13. Aiax, that sayd he coulde ouer come his enemyes, without God, At length was not ouercome of hys enemyes, but kylled hym selfe.

Those that swere by the name of God and lykewyse by the name of Saynctes, offende thys commaundemente. As when the forme of theyr othe is thus. A S H E L P E M E G O D and all Saynctes. For the othe muste be onely in

the

the name of God. Deut. 6. 10. Iosu. 23, Howe thys lynne in swerynge by any then God is punyshed Reade Hiere. 5. Soph. 1. Reade the. 7. chapit. of Iosua, and lerne the forme of a trew othe ther, when he constrayned Achan to confesse the trueth, by the vertewe of an othe. It is a manifeste Argumente of impiete, and falle belcue, when people swere by anye creatures.

Suche as geue theyr bookes a holye, and religious title, and the contentes thereof, is none other, then the defence of superstition and inquiry, of vayne glory, or hys owne priuate commodite, abuse the name of God.

They offende greuously thys commaundemente, that swere wythout necessitie. More grieuously, when for euery light tryfell, or matter of nothyng. Moste greuously, when men swere to mayntayne a false cause, to optayne an yll purpose, to oppresse the trueth, or to iustifie the wronge. The othe therefore must bee as Hiere. sayeth. capit. 4. in veritie, iudgemente, and iustice. There the Prophet exorteth the Israelites, to reuerence the name, and glorye of god. And that they beleue stedfastlye, the vniuersall prouidence of God. That they abstayne from false othes, and periurie. For God seith not onelye, the workes of manne, but also the wordes, and thoughtes of the harte. Therfore no man shulde swere, except he knowe perfectly the thyng to be trewe, that he sweareth.

What is the fyrste thynge that man shoulde haue in hys conscience, before he swere. The seconde, that he swere not temerously, nor lightlye without reuerence of goddes maiestie, but wyth iudgemẽt, that is to say, when necessitie constray-

nethe, for the glorie of God, or defence of vertew, at the commaundement of a iust, and lawfull appoynted iudge. Thyrdly that it be in iustice that the other extende to nothing, that is againste Goddes lawes. Yf the othe haue not these thre companyons, it is periurie, what so euer he swerne, and blaspheme th Goddes name. As all those that swere to please, and flatter the superioure powers, when they make vngodlye lawes. And those that swere, in the lawes of men vnder the pretence of holye churche, and persequute christes trewe membres.

As for those that be commune swerers, and be suffred to blaspheme, with out punishemente, it is so abhominable that the magistrates, they that swere, and all the commune wealthe where as they dwell, shall at length smart for it. Regulus the Romayne and the Saguntines, shameth Christiane menne: that would not for any payne or punishmente of the worlde, violate, or breake theyr oth, made by theyr false Gods. Of whome wrytteth. Saincte Augustyne libro de Ciuitate Dei. 22. capit. 6. libro. 1. capit. 15. Cicero. lib. De officiis 3. Valerius. libro. 9. The Saguntines, burned them selfes. Regulus returnyd from hys natyue countrey, and Cite of Rome, to hys moste cruell Enemyes in Affrica, and woulde rather suffer the extreme tyrannye of hys enemyes, then violate, or breake hys othe, that he had sworne.

Caput. viii.

The fourth commaundement.

REmembre to sanctifye the Sabboth daye. Syx dayes thou shalte labour, and do all thy wozkes. The seuenth daye is rest vnto God thy Lozde, thou shalte do no wozke (in it) nether thy sonne, nether thy doughter, thy seruaunt, noz thy mayde, nether thy beast, nether the straunger, that is wythin thy dozes. Foz in syx dayes, God made Heauen and Earthe, the Sea, and all thynges that is therin, and the seuenth daye rested: therfoze blessed God the seuenth daye, and sanctifyed it.

THe cause, and ende, why thys commaundement was instytuted, is diuerse. Fyrste because man shoulde vpon this day cal his intendement, and thoughtes from the lustes, pleasures, vanites, and concupiscence of the wozld vnto the meditacyons of God, and hys wozkes, to the studye of scrypture, hearyng of the woozde of God, to call vpon god with ardent prayer, to vse and exercyse the sacramentes of GOD, to conferre, and geue accozdynge to his abilite almosse, to the comfoztynge of the pooze. Then lykewyse God, by thys commaundement prouideth foz the temporall, and ciuile lyfe of man, and lykewise foz all thynges that be necessarye and expedyent foz man, in thys lyfe. Yf man, and beaste, that is mannes seruaunte, shoulde wythout repose, and rest, alwayes labour, they myght neuer indure the trauayle of the Erth. God therfoze, as he that intendeth the conseruation, and wealth of man, and the thyng created to mannes vse, commaundeth this rest, and repose from labour that hys creatures maye indure, and serue as well theyr owne necessarye affayres, and busynesse, as yes

ſerue the youthe, and offrynge of man and beaſt, tyll it come to a ſuffycient age and conuenyente ſoꝛſe, to ſupplye the place, and rowme of ſuche as deathe, oꝛ dyſeaſe ſhall pꝛyuate, oꝛ dyſable, from the execucyon, and vſe of ſuche traueyles as thys careful lyfe ſhall neceſſaryly requyꝛe. So ſayeth Ouid.

Quod caret alterna requie, durabile non eſt.

That is to ſaye, the thing can not endure, that lacketh reſt. That man and beaſt therefoꝛe, myghte bꝛethe and haue repoſe, thys ſabbothe was inſtituted. Not onely that the body ſhould be reſtoꝛed vnto ſtrength and made able to ſuſtayne the trauelles, of the weke to come, but alſo that the ſoule and ſpirite of man, whyles the body is at reſt, myght vpon the Sabboth, learne and know, ſo the bleſſed wyll of hys maker, that onely, it leue not from the labouꝛe, and aduerſyte of ſynne: but alſo by Goddes grace, receaue ſuche ſtrẽgth, and ſoꝛſe in the contemplacyon of Goddes mooſte mercyfull pꝛompſe, that it maye be able, to ſuſtayne all the troubles of temptacyon, in the weke that foloweth. Foꝛ as the bodye beynge alwayes oppꝛeſſed wyth labouꝛe loſeth hys ſtrengthe, and ſo peryſheth: ſo dooth the mynde of man, oppꝛeſſed wyth the cares, and pleaſures of thys woꝛlde, looſe all her ſoꝛſe, luſte, and delyꝛe that ſhe had to the reſte to come of eternal lyfe. And ſo dyeth not onely the deathe of ſynne, but haſteth what ſhe can, to hate, and abhoꝛre all vertue. Almyghtye God therfoꝛe not only in his cõmaundementes, but alſo at the fyꝛſt creation of the woꝛld, ſanctified the ſeuenth day Genes. 2. that is to ſaye, appoynted it to an hoꝛ-

lye

lye vse, or seperated it from other dayes, wherein men trauayle in the busynesse of thys worlde. So is the meanynge of thys Ebrewe phrase, or maner of speache, as ye maye rede Iosuah.xx. Chapiter. Sanctificauerunt Kades in Galylea. That is to saye, they sanctyfyed Kades in Galylea, it is as muche to saye in Englyche, they chose, or appoynted the Cytye of Kades, to be a refuge, or sanctuarye for Murtherers to be safe there, tyll the cause of the murderer myghte be knowen. Howe be it, ye maye not thynke that GOD gaue anye more holynesse, to the Sabbothe then to the other dayes. For yf ye consyder frydaye, and Saturne daye, Saturne daye, or Sondaye in asmuch as they be dayes, and the worke of GOD, the one is no more holye, then the other. Cod. lib. 3. Tit. 12. de Feriis, but that daye is alwayes moost holye, in the whyche we moost applye, and geue oure selues vnto holye workes. To that ende he sanctifyed the Sabothe daye, not that we shoulde geue oure selues to ydlesse, or suche Ethnicall pastyme as is nowe vsed among Christian people.

But beynge free that daye from the trauails of thys worlde, we myghte consyder the workes, and benefytes of GOD wyth thankes geuynge. Heare the worde, and lawe of GOD, honoure hym, and feare hym, then to learne, who, and where be the poore of Christe, oure brothers in necessyte that wanteth oure healpe. The obseruacyon therefore of the Sabbothe, doothe extende aswell vnto the faythe we haue in GOD, as vnto the charyte of oure neyghboure, And not onelye that, but also vnto the

beastes, that trauayle in oure busynesse, and be oure necessarye seruauntes. The whych we shuld in no wyse abuse, not onelye for theyr labours sake but also, for the loue of hym, that hath commended theym, vnto oure seruyce, almyghtye GOD. Thyrdely the sabboth hytherunto from the begynnynge of the worlde, was, and is a type, and fygure of the eternall, and euerlastynge rest, that is to come. As s. Paule dylygentlye sheweth in the Epystle to the Ebrewes, cap. 4. so doth saint Aug, lib. 11. cap. 31. de Ciuit. Suche as beleued the promes of God, declared by Moses, were led by Josuah the prynce, in to Palestina and rested in Chanaan: such as heare the worde of GOD, and obeyeth it, shall be caryed in to the Celestyal heauens, by JESVS Christe, and reste into eternal ioye. Rede dilygentlye that chapiter, and thou shalte fynde a very necessary doctryne, what is the cause that the moost parte of men, entre not into this eternall reste. The contempte of our capytaynes wordes Jesu Christe, who would lede vs thyther, haled we not backe, and lefte not hys commaundementes, Consyder the persons rehersed in this commaundemente. Thy sonne, thy doughter, thy man seruaunt, and thy woman seruaunt, thy best, and the straunger wythin thy dores, those thou muste not wyth out necessytie constrayne to any seruile worke vpon the sabbothe, but se that they exercyse theym selues vpon the sabbothe, in heryng the word of god, and se they frequent, the place of commune prayers, and vse the sacramẽtes, as God commaundeth. For those God hathe commaunded vnto thy charge, as lõge as they be with the, not onelye that thou geue them their

wages

wages that is dewe: but also se them aryght instructed in the law of GOD, and lyue thereafter. For yf they perysche by thy negligence, their blud shall be required at thy hãde. The straunger lyke wyse wythin thy porte, though he be of an other religion: thou shouldest assaye to wynne him vnto the knowledge, & rites of thy relygion, as thou seyst here commaunded vnto the Israelytes, and consequentlye vnto vs all. For we are bound no lesse, but rather more thẽ they, to the loue of god, and our neyghbour, and by expresse wordes, cõmaunded to do the same. Math. xxii. Jac. v. Here lette vs all crye out, and saye (peccauimus) we haue offended, and studye to amende, for there is here condemned, the auarice of all men, that care not for God, nor his lawe a dele: but vseth vngodlye, and vncharitably theyr seruauntes, and bestes, as though they were made onely of GOD, to serue his auarycious appetits, and not rather to serue the necessaries of their Masters: and lykewyse to glorifie GOD, as hys worde commaundeth. Lykewyse in thys commaundemente is condemned oure vncharitable behauyour, towardes oure neyghboure, and lykewyse the vngodlye, and carnall-feare, that we haue to teache a straunger the knowledge of God, we geue him the thynge we owe hym not saynge by the lawe of nature. And the thynge that he maye well lacke, or else optayne of an other. A supper, or dynner for his money, or loue. And neuer make mencyon of the thynge we owe him in almuche as we be Christianes. Thus can Aristotell entreate hys gestes, and Plato geue hys almes. Our office is, to communycate the knowledge of God wyth hym, for to moue a commu-

nycacion, that the one mighte knowe the others fayth. But thys Charyte, and Hospitalite, is vsed but of fewe menne. Incase a man should make mencyon of any suche almose, or intreate anye place of the Scrypture at dynce, or supper, it were a cloynge of the stomake, and takynge awaye of the appetyte, an yle sauered messe, and the warste dyshe that can be broughte to the table. When say that folke shoulde be merye at the table, and lette the preacher talke of scrypture as thoughe the lawe of God made menne sorye, whyche conteyneth not onelye the solace, and ioye of mande, in thys worlde, but also in tyme to come for euer. GOD take out of the hertes of menne, al feare and shame, that we frely confesse hym, as occasyon shalbe geuen with Looth, Genes. 19. cap. that sate in the gates of Sodoma to inuirat the straungers that came to the cyte into hys owne houle to kepe theym in vertewe, and preserue theym frome vyce. Rede the chapiter and se wherin consysteth trewe hospytalyte.

Farther thou seyst by thys commaundemente that the Israelites myght constrayne the straungers within theyr cytie, to heare and se their resygyon vpon the Sabbothe, as euery well ordered commune wealthe, nowe in the tyme of the gospell shoulde do the same, and constrayne all people to heare the worde of God, and se the mynystracyon of theyr sacramentes. Thys daye is appoynted also for man, to consyder, and expound the workes of God the whyche he made in syxe dayes. For the leste creature that God made shal teache man a knowledge of the creator, yf it bee consydered accordynglye. So that man shoulde not onely vse theym, but also geue God thankes

for

foz them, to augment faythe, to robozat hope, and pzouoke loue. Therefoze, GOD blessed the sab-
both, to say, made it honourable, sanctified it, ap-
poynted it to an holye vse, gaue it certayne pzy-
uyleges, and woulde menne to be, that day holye.

Foz as he hath appoynted syxe dayes foz vs to exercyse oure selues in the busynesse, and trauai-
les of the wozlde: so hathe he appoynted the se-
uenthe to exercyse the ceremonyes of the Chur-
che, whyche are instytuted foz the pzeseruacion of the Ministerye of the Churche. As to vse com-
mune pzayer, heare the Sermon, vse the blessed supper of the Lozde, and to geue almes. 1. Cozi. 11. 14. 16. Althoughe the Ceremonye of the Sab-
both be taken away, Col. 2. whyche appertayned onelye vnto the people, and commune wealth of the Ebzewes, yet one day of the weake to pzese-
ue, and vse the wozde of god, and his sacramen-
tes, is not abzogated. Therfoze in this commaun
dement, are two thinges to be obserued. The one ceremonyall, duryng foz the tyme: the other Mo-
rall, and neuer to be abolysshed, as longe as the churche of Chzyste shall contynew, vpon the er-
the. The patriarches befoze the lawe, Gene. 2. the pzophetes in the tyme of the lawe. Exodi. 20. Deut. 5 we beyng delyuered from the damnacy-
on of the lawe. 1. Coz. 16, haue one day, to rest frō labour, and applye oure selfes to the woozkes of the spirite, whiche secreatly in our selues, should be done euery day, wythout handye laboue, vpon the Sondaye openly without the labour of oure handes. Thys sondaye that we obserue, is not the cōmaundement of man as many say, that woulde vnder the pzetence of thys one lawe, bynde the churche of Chzyste to all other lawes,

that menne hathe vngodlye preferyed vnto the churche. But it is, by expresse wordes commaunded, that we shoulde obserue thys daye (the Sonday) for oure Sabboth, as the wordes of sayne Paule declareth. 1. Cor. 16. commaundynge euerye manne to appoynte hys almes for the poore, in the sonday. The texte sayeth in one of the sabbothe. It is an Ebrewe speace, and is almuche to saye, as in the Sondaye. As ye maye reade the same manner of speache, Luke. 24. and John. xx. of the women that came, to the sepulchre, to anoynt the dead body of Christ. Luke saith, in one of the sabbothes, early they came to the Sepulchre, and so saythe John, by the same wordes, the whyche was the sondaye, as no man douteth. For it is our sayth, that Christ rose the third daye. So may ye rede, Gene. 1. where the text sayeth, it was euenynge, and it was morynge, one day that is to say the fyrste daye. Whiche we call the sonday. And thus also saythe those that were best lerned in the tonges among Christian writers, John Chrisost. Lactant. and Erasmus.

For the preseruacyon of the trewe meanynge of the word of GOD, and ryght vse of hys blessed sacramentes, he hathe gyuen vnto the Churche Apostelles, Prophetes, Pastors, Doctours, and other, Ephe. 4. That shoulde teache vs the scripture, and writynges of the Prophetes and Apostelles whyche was declared to be trewe, wyth many sygnes, and tokens, that we shoulde not wauer wyth euerye wynde, and be caryed into errours by the doctryne of man. That we should not fayne newe doctryne out of our owne braynes, but beleue as the holye Churche of the Patriarches, Prophetes, Christe, and the Apo-

stelles

stelles whiche taught the people as they wrote, and wrote as they taught, that no manne after theyr deathe, shoulde deceaue the people, that Chryste redemed wyth hys precious blude, wyth false, and impostorous doctryne. Those Ethenyche and Jewish doctors of the Pope, howesoeuer they Bragge of the name of holye churche, be none other then the defenders of the Synagoge of Antechryste.

Sure we be that Chryste, the Patriarches, Prophetes & Apostelles be saued, and beleued no more, nor none other wyse, then they haue lefte vnto vs by wrytinges. Better it is to be certain of oure doctryne, and saluation wyth thys holye churche, then to associat oure selfes wyth the rabull of lyers, that bosteth, and braggeth their abhominable, and Ethnicall ceremonies whiche be condemned in the scripture, to bee lawes for the holye churche. God geue the grace to rede the holye Byble, and to haue a lytle vnderstandynge of it, then shalt thou se who, and where is the holye churche, that these dremers, attrybute vnto their father the deuyll, and Antechryste of Rome. And if they saye vnto the, that thou muste not take the texte, after thy owne mynde, but after the mind of the holye Doctours, that hathe wrytten in the scripture; thyncke wyth thy selfe, that God hathe geuen the, the Scripture to rede therin, to thy saluation, as well, as vnto the Doctor. Farther ꝑ thy Doctor preache not a lye, for the truethe: god hathe geuen the, the scrypture to iudge thy Sychoppe, doctoure, preacher, and curate whether he preache gall, or hony, hys owne lawes or Gods lawes. Farther say boldly, and feare not, for it is trewe, that in

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matters, and cauſes of waygħt, the doctoꝛs agree not, one wyth the other. No manye tymes, not wyth themſelfes, as euery man knoweth, that hathe rede them, wyth iudgement. And as good Argumentes ſhalte thou fynde in them, to dyſpꝛoue, as to pꝛoue, the thynges that this late found Catholycke churche of the deuill, would eſtablyſhe. Agayne thynke whiche was the moſte pure churche, and fre from hereſies. The churche before the Doctoꝛs wꝛote, that only was taught by the ſymple texte, and woꝛdes of the Apoſtelles, oꝛ the churche that hathe ben taught thys many yeres by the blynde doctryne of men, then thou ſhalte ſe that thoſe doctoꝛs that they ſpeake of hathe put out goddes lawes and bꝛoughte in their owne, as the phariſes and Rabbins did in the old church. Be not afraid of their holy name, but truſte to ꝑ holynes of ſcriptur, thē ſhalte thou not be deceaued. They ſay the holy churche muſt be heard, and obeide: trew it is, but oure fayth is not grounded vpon thoſe, that be of the churche thoughe they bee the trewe miniſtres of goddes woꝛde, but vpon the woꝛd it ſelfe as it apereth. Mat. 16. therefoꝛe when the auctoꝛyte oꝛ teſtimony of the churche, is alegyd: man that loueth his ſaluacion, muſte ſearche where, and what the churche is: what tymes, and when, the wꝛytters were moſte ſyncere, and not beleue thoſe yeſterdayes bꝛydes, that ſynge as the Papegay they knowe not what: as they be taught out of a chameles ſcole, that began wyth murther, is maynteyned wyth ſacrilege, and ſhalbee deſtroyed wyth the clertye, and bꝛyghtnes of the Wonne of man, coming to iudgemente.

It appertayneth vnto no man in what ane-

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toritie so euer he bee: to iudge who preacheth false, or who trewe, but vnto the word of god onlye whiche interpretateth it selfe, when it is wyth iudgement conferred. But of thys, is required a more prolix worke: which god shall geue in time.

Nowe the workes of this precept, be also these, Godly to preache his word, and to vse the sacramentes as he teacheth in hys worde, to heare thē reuerently that trewely preacheth. To honor the word of God, and helpe to the preferment there of asmuche as may bee, to succour the professours thereof whiche be, hathe ben and euer shall be (yf they preache trewlye) in the moste miserable condicion of the worlde. Math. 10. Luk. 21. Marcke. 13. Jo. 15. 16. To neglect the preachinge of goddes worde, as these do that loke for the styse, and care not for thē shepe. To abolyshe the preaching of the worde. As those do, that hathe broughte into the churche Massyng, and Mumlynge of canonicall houres (as they call them) whiche nether they that say them, nether those that heare them, vnderstandeth not. They say god vnderstandeth them. What then? so he vnderstandeth lykewyse the cucko, and the lowyng of the cowe, whiche is as good, and better prayse vnto god, thē the supersticious, and vnknowē prayer that thou mūlest, for they vse the gyfte that god hath geuen them, to sound an vnknowen voyce, and thou abusest the gyfte of god, which gaue the a tonge, to edifie thy selfe, & thy neyghbour, lykewyse to preache the lorde omnipotent. But thou makest thy tonge, an instrument to speake thou wotest not what. When ẏ shuldest cry for mercy, and saye: Sana animam meā, quia peccaui tibi. that is to say: lord heale me soule for I haue offē-

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dyd the. Thou sayest: Custodiui vias dñi, nec impiegessi a Deo meo. That is to say: I haue kept the wayes of the lorde, and haue not departed by iniquite, from my God. Thus the Psalmes, and bookes of the scripture, thou redeste with oute iudgemente, & knowest not, what psalme is mete for thy necessite, and state of the people that bee present, no more then he that neuer saw the scripture. Yea somtime thou readest a false historie, & ether thou attributest the honor dew to god. vnto the saynet thou worshyppest, or honorest hym in the erthe, whose soule perauenture is in hell. For Augustine so sayth, that all be not glorified soules wyth God, whose reliques men worshyp in the erthe.

To teache false doctrine, is a worke againste thys commaundement. Like wyse to deprauat the vse of the sacramentes, otherwyse then they be taught in the scripture is agaynst this commaundement to vse thē to an other ende, then they wer instituted. To honor thē as thei do, that inchaunt the water of the font, and chafe it with manye a suspier, and depe fet brethe. Suche as honor the bread and wyne, whiche the scripture doothe not onely teach, to remaine in their substanciall essence, and nature, without changynge, but also the reson, and al the wyttes of manne. Farther the bestes of the erthe, fowles of the ayre, and fysches of the water, knoweth there is no change of bread, nor wyne, & beareth recorde that the scripture is trewe, bread to remayne bread, and wine, wynne. 1. Cor. 10. 11 farther to augmente the ceremonyes of the churche, and bryng in a new Iudaisme and Aaronicall rites, is agaynst thys cōmaundement, as the Byshoppes hathe vsed the

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matter, there bee moze ceremonyes in the churches of Chzist, then were in the church of the Jewes, as it shal easelye appere to hym that wyl conferre our churche wyth the bookes of Moses. Seneca in hys boke contra superstitiones, repzehended the rites of the Jewes, and chefly the sanctifying of the Sabboth. What would he saye if he sawe, our churches that haue not the ceremonies commaunded by god, but by man, to the dishonozyng of god, to neglect a charitable dede to our neighbour vpon the sabboth day, is to bzeake the sabboth Mat.12. Lu.6.13. not to cease from doing of ile, but to abuse the rest, and ease of the sabboth, in spoztes, games, and pastimes, kepinge of marketres, & fayres vpon the sabboth is to abuse ꝑ sabbothe. It is as muche as to serue vnto god, and wozke to the deuell. For specially all vnlawfull plaies, and spoztes bee vsed vpon that day. It is against this commaundement to kepe, oz dedicate any fest to any S. of what holynes so euer he be. Therefoze sayth the law ye shal celebzat the feast vnto ꝑ lozd Exo.23. this honoz should bee gyuen only vnto god. In the old testamẽt was no feastes euer dedicated vnto any sayncte, nether in ꝑ newe It hapned after ꝑ death of the Apostels, as it is wzytten in Euse. Ec. Hist. li.4. cap.15. & better auctozite haue they not, that bee the auctozs of these holy dayes, the whiche the counsel of Laod. hathe geuen vs, they haue not aboue.273. yers in age, & is the leuyn of the Pope. in Trip. hist. li.9. ca.38. there is no mencion of saynctes holy dayes. Few of S. Hier. i.4. ca. ad Gala. & likewise of S. Aug. at Ianu. 118. epi. The sonday, & the houres thers of apointed foz a decent ozder, to preache ꝑ wozd of god, vse the sacraments, to haue cõmune pray-

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ers, to prouide for the poze, is to be obserued: that all thinges may be don in ozder. 1. Cor. 14. as for the other lawes that they haue made, concernyng fastynge, and satisfaction for synne, and woulde defende them vnder the pretence, and tytle of mortification of the flesh: that glose seruith not for theyr purpose. But theyr hypocrisie layeth wayte, to destroy the trew doctrine of christ, yf it be not auoyded. They teache neither what mortificacion is, neyther howe the flesche maye be beste kepte vnder, to obey the spirite. Mortification, sygnyfyeth, ether pacience, whiche god requireth in the tyme of aduersitie: other temperaunce commaunded of God, to refrayne the lustes, and concupiscens that fighteth against the spirit, it signifieth not suche voluntarye fastes, celebratyng of masses, or any suche other doinges of superstitious ceremonies as man sholde the to do, without the commaundement of God. Of pacience vnder the crosse, and of aduersite sainct Paul speaketh. 2. Cor. 4. we, alwayes sayth he, beare about wyth vs the mortification of ỹ lorde Jesu in the body, to that end, that the life of Jesu, may be manyfested in the body. And in the same place, alwayes we that be lyuing for the loue of Jesu, are deliuered to deathe, that the lyfe of Jesu, might appere in oure mortal flesh. This calleth S. P. Mortification, that is lyke vnto the affyction of Chryst, and speaketh of the same. Roman. 12. and Dauid Psalm. 50. Mich. 7. of temperaunce, and sobriety in meate, drynke, and al other thynges, it is wrytten Luke. 22. beeware youre heartes be not oppressed wyth glotonye, and dronkennes. Math. 17. these kynde of spyrytes be not cast out, but wyth fastynge, and prayeing

yng. Lyke wyse Eph.6.whether we speak of pa-
cience in aduersite, or temperancy in felicite, both
these workes commaunded of God. And it is
lawfull for euery man to chose for him selfe suche
exercises as best bee conuenient to hys owne age
and condition of hys bodye. Therefore Paule
sayth.1.Cor.9. I chaste my bodye, and brynge it
into seruytude, to thys ende, that in temperancie
letted not the holy gooste, withdrawed not hys
mynde from prayer, made hym not vnapt to stu-
die, and to the vocation he was apoynted vnto.
Thys is thend, why we shoulde do these workes,
not to merit oure reconciliation for synne, but
to labour againste the deuill, the worlde, synne,
and the fleshe wyth the holye gooste, to preserue
oure selfes in the fauour of God. Temperancie
is in generall commended vnto all menne, and al
times, how be it not one maner of exercise, in this
vertewe, canne bee appoynted for all men, but
euery man, may chose for him selfe, what exercise
he lysteth, and is moste conueniente, for hys dys-
ease. Suche as bee passed in age, and wyth cares
of thys worlde: hathe loste the strength of theyr
bodyes, nedeth not so greate abstinence from
meates, and drinkes: as these that be yonge, and
in the myddes of theyr strengthe. As we maye se,
in one manne Dauid, that neded more exercyses
before he was put into exile, then after.

When scarse could the bones, beare about
the weake bodye, that was far broken, wyth
the troubles, and care of thys worlde. Health is
the greate gyfte of God, Deuter.28. and fay-
ryst bewty of man or woman Arist lib. Rhetho-
ri. therefore it must not bee hurte, nether wyth o-
uer muche abstynence, neyther wyth dyssolute ly-

tyuyng, woulde to God people would folow the scrypture in thys mortification, then the worlde woulde amende doutles, but there is nowe nothyng, but a carnall lybertie of the gospell, which hyndereth muche the glorie of God.

The payne of suche as violate this commaundemente, and doeth anye vyle worke wyth out necessitie, is wrytten Num. 15. that he shoulde be stoned to deathe.

Thus I haue rudely opened the fyrst table of the ten wordes that conteyneth. iiii. commaundementes. The whiche deuision doothe Joseph. antiq. lib. 6. cap. 3 Origen. Homil. in Exod. 8. Ambros. in. 6. cap. Epist. ad Eph. August. lib. 3 ad Bonefac. aproue. In his Quest. in Exod quest. 71. he Numbryth but. 3 in the fyrst, and. 7. in the nexte table, by reason of a certayne Allegorie And hym doothe the Master of the Sentence folowe. lib. 3. Distinct. 40. Howe be it, the fyrste Diuision is trew, as the Text in Exod. 20 is playne. Where as the Tenthe commaundement. Thou shalte not couet, is but one commaundement, as I haue diligentlie searched, all the edicions that we haue in the Hebrewe tonge. Wyth one punete, peryode, and sentence he concludeth the hole tenthe commaundemente, whyche manye men deuyde into two. Thou shalte not couet thy Neyghbours house, that is one wyth them. Thou shalte not couet thy neyghbours wyfe, is another. But the texte declarethe manyfestlye, that it is but one, for all is comprehended wyth in one and vnder one sentence. In Deut. capit, 5. certayne

taine later edicions maketh diuisions of the text, but that is nothyng to the purpose. Ther Moses repeteth the wordes vnto theym that knewe before the diuysion of the tables. Farther the prynters therein foloweth the mynde of one Maymon an Ebrewe, and not the orygynall in Exodi.capi.20. Farther in the oldest edicion, and prynte that I haue sene (as farre as I knowe there is none elder, yf there bee, it is but one) the tēth cōmaundement in Deut. is not deuided the whych sedicion Venis gaue vnto vs Anno.1494. Farther Onkelos the Caldeye interpretoure in Deut. maketh but one commaundemente of the Tenthe. I wounder that some whiche be not ignoraunte of the tonges, folowe not the truethe of the texte: but maketh the commaundemente that forbyddeth ymages: a precepte ceremonial. So I might say, this were also Ceremoniall. Thou shalt haue no straunge Goddes before my face. For all the cōmaundementes be of one vertew, and strength. If the one maye be in effect ceremonyal, so may the other, but these opinions I passe ouer at this tyme.

¶ The seconde table.

Caput. viii.

HOnor thy father & mother, that thou mayst haue longe lyfe in the lande that the Lorde, thy God shall geue vnto the.

AS in the fyrst Table are comprehended all the workes, that appertayne vnto such religion, & honor, as belongeth only vnto god

as in the fyrste precepte, knowledge, feare, fayth, and loue of God. In the seconde is forbyd all external Idolatry. In the thyrd Externall professi on of Goddes name, hys word, and hys workes as by prayer, thankes geuynge, preachynge, and confessynge hys trueth before the worlde. In the fourthe: howe we shoulde honoure him, with publyke Sacramentes, and Ceremonyes in the churche. So in this seconde table, is comprehended all suche workes as appertayne vnto god, & man. And in this table is prescrybed howe, and by what meanes, one man may lyue wyth an other in peace and vnite, in thys Ciuile lyfe, duryng the tyme, of this mortall bodye, vpon the Earthe.

Many noble wyttes hath applyed greate dylygence, and studye, to prescrybe suche lawes as myghte best, and mooste commodiouslye gouerne and kepe the people, in a politike felicite. To liue quietlye, prosperouslye, and wealthelye. As Lygurcus the Lacedemonians, Solon, Plato, Aristotell, the Grekes. Numa Pomp. Cicero, and other, the Romaynes. Amongest Christianes, Constant. Iustin. and other. Those men hathe done somwhat, to associat people in Cities, and Realmes by wisedome, to kepe them in an honest order wyth vertuous lawes, and to remoue thoccasyon of vice, and discorde by iustice.

Howe be it none of them all, nor al they together, hathe not prescribed so perfyte, and absolute a forme of a polityke wealthe, as almyghtie God hathe donne vnto hys people in thys Seconde table, and syx rules. Nether so equally pondered the dyuersyte of synne, and transgressyon of iustice as thys lawe doth. Nor so indifferentlye

lye prescrybeth correccyon and punyshement accordynge to the grauyte and greatnes of ỹ faulte but is to cruell in the lesse offence, and to mercyfull in the greater. As ye may se the iniuries of theft punyshed, and blasphemy of God, with adultery vnpunyshed.

After that he had gathered together thys people into one campanye and multitude, brought them out of Egypt, and appoynted them a lande and cytyes, where they shoulde lyue, as membres of one commune wealthe. He prescrybed vnto theym, certayne lawes, wythoute the whyche, no commune wealthe, can longe indure. For it is no lesse maysterye to kepe a Royalme in welthe, frō the daūgers to come: thē to wyn it frō aduersyte, when aduersyte is present. The fyrst lawe, to preserue a cōmune wealth is, that the people thereof, knowe how to reuerence, and honour God a ryght who is the presidente, & the defender of all cites, and realmes. If he be neglected, ther folowe th doubtles a ruine, and change of ỹ cōmune wealthe. Thus saw al those that wrote lawes for the preseruacion therof not only Moses, and chrystē wrytters, but also the Ethnykes. Arist. li. 7, polit cap 8. Where as he Nūbreth the workes to be done in the Citie. Quintū, inquit, acprimū circa aram diuinam, cultus quod sacrificium vocant, that is to saye, the fyrste and pryncipall worke, is relygyon at the alter of God, whiche men call sacrifyce. They knewe, that no cyte, nor Realme coulde contynew longe in wealthe, excepte they had the fauour of G O D thoughe they coulde not tell, how to honour hym a right. We like wise know the same, the fauour of God, fyrste and chiefely to preserue the commune wealthe. Psal.

syng of Lucrece at Rome & other. Then as there be lawes to preserue the persones selfe of the commune wealth so must there be lawes to preserue suche goods as appertayne vnto the membres of the commune wealthe, that one do no wronges vnto the other, but euery mā be contēt wyth hys owne condicion & propre goods, and not to vsurpe auctorite ouer hys neyghbours. Therfore ẏ eyght law is conserning the defence of propre and pryuate goods. Thou shalt do no thefte. How be it, seyng we are fraile and so ile that many tymes, we traunsgresse, somme, or all these lawes that preserueth the commune wealthe, it is necessarye to fynde and prepare some remedy to haue the transgressour punysched, & the person ẏ is hurt and offended restored vnto his right, therfore is there thys clause & rule in the lawe. Thou shalt geue no false testymonye against thy neyghboure: whyche is the ninth commaundement, and bindeth as well the superyour powers to se equite and iustyce wythout respect of persons as the cause requireth obserued, as suche shall be testymonies in a doutful matter to say as they know trewly. And lykewyse that in bying and sellynge and in all other contractes men vse no fraude to get their goods. These lawes nowe I will open in order as they stande playnely & symplye as I can: to the vnderstandynge of the texte. As for them, I wyl speake of seuerally, these be the foūtaynes and originall of all polityke lawes. The fyrst law that stablysheth the auctorite of the superiour powers begynneth with the name of the father and mother. For after and nexte vnto god we owe most reuerēce vnto thē, of whō we haue receaued thys naturall lyfe by the helpe of God,

and

and they lykewyse hath sustaynd the paynes of our educacyon and bryngyng vp, then vnder the name of the parentes is cõcluded al other persones to whõ we owe our obedience and loue. As the countrey where we were borne or where we haue oure lyuyng that we be trew and faythfull vnto it. Garnysche it what we maye and inryche it with al godly knowledge, artes and other commodities, not to hurt it but to dye for it as iustice shall require. Then the prince, or magistrate that hathe the defence of the cõtre and the people of the same committed vnto his charge. Tutors appoynted for youth, suche as teache anye crafte or handy meanes to lyue by. The doctors & teachers in the ministerie of the churche whõ the scrypture calleth the father of the people. 1. Cor. 4. Then suche as be by nature and parentage oure kynsfolke, also all that be oure elders vnto whom we owe obedyence. These be the persons that be vnderstande by the father and the mother. The text sayeth that I shoulde honor thẽ, the whych word in ỹ Hebrew hath a greater energie and strength thẽ one word in Latine or Englysche can expresse (Cabad) sygnifyeth to set muche by, to haue in estimacion, to preferre and extoll: and requireth these affeccyons in the heart, and not onely externall reuerẽce as be fayre wordes, outwarde gestures wyth out the loue of the hearte. To obey them in all thynges honest agreynge wyth the lawe of GOD, not contemne theym, neglecte them, hate them, or be vnkynde to them. To helpe them as we be able yf necessite requyre. To put oure lyues for them and to pay them their dewe. Ro. 13. and that wythout murmure and grudge. For all those that I haue rehersed be as our fa-

thers

thers, and as it were a seconde GOD appointed for vs vpon the erth. Therfore yf thou wilt haue a very trew ymage to expresse god omnipotēt thy sole God & maker, vnto thy reason and external senses: set those superyoure powers before thyne Iye, which hath or dooth trauayle for thy wealth and commodytie, thy Father and Mother as is before sayde. The pryncc and Kinge how to kepe the in thyne owne countrey in wealthe and felycitye, that thou be not made prysoner nor bonde man to a straunge nacyon, thy contraryes, & thy mortall Ennemyes. The lande it selfe bryngethe the fruyte & all thynges necessarye for thy lyfe the whythe thy fathers wan wyth theyr bloude, and mayntcyned wyth theyr body and goodes. Thy preacher telleth the wyll of God and all hys studye is to bryngc the to eternal felicite vnto those thou owest of dewtie a filial reuerence & honour. To thy father Exod. 20. Deut 5. Prouer. 10. Eph 6. Eccle. 3, To thy prince and lawful magestrate, Iosu. 1. Rom. 13. Ephe 6. Tit. 3 Heb 13. 1. Pet ii. To thy Elders, Leuit. 19. 1. Timo. 5. The whyche was obserued also among the gentiles as Iuuenal the Poete sayeth, thought it that a faut worthy deathe yf the yonger honoured not the elder. As for the defence of the conuntrey it was and is of all natureall men that there nedeth, no testimony nor Example Moles, Deut. 20. The prophane wryters as Horace thus:

Dulce et decorum pro patria mori.

That is to say, it is swete, and decent to dye for the contrey. The Lacedemō that were slayne in Termin, had this Epitaphe on theyr graues.

Hospes dic Sparte nos te hic vidisse iacentes.
Dum patrie sanctis legibus obsequimur.

Thou

Thou ſtranger ſay that thou ſawiſt vs here dead whyles we obeyed the holy lawes of oure countrey. As for our honour and reuerẽce to ſuch as teache vs the worde of God, it is ſhewed, and alſo the Examples of the Corynthians, and lyke wyſe of the Galathians that were ſo prompte to obey Paule before they were ſeduced that they woulde haue plucked out theyr owne Iyes to haue donne Paule honour Galat. Valerius Maximus libro. 2. Capit. 1. Howe in Rome the elders were alwayes taken as fathers of the ponger and that no youthe ſhould ſit at any feſt, tyl their elders had place, they ſhould bee the laſt that ſate and the fyrſt that ryſe from the table. Euery man ſhould reuerence and honour theſe ſuperiour powers not for feare, but for loue. And cõſider that God begynneth not this ſeconde table wyth the dominion and imperie of the father in vayne or wyth out cauſe. But meaneth that we ſhould none otherwyſe loue the ſuperiour power of the earthe and be affectionated vnto them then vnto our naturall parentes and obey them in al thynges that is conſonaunt or not againſt the lawe of God, lyke wiſe the ſuperiour powers ſhould be none otherwyſe affected wyth loue towardes theyr ſubiectes then the father is agaynſte the ſonne. Conſyder the worke and ordinaunce of God in thys ſuperiorite and dominion that preſerueth the good, punyſheth the yle, agaunſt the vertew, and oppreſſeth the vice, to the preſeruation and wealthe of the Re publick. Thine office is to conſider in what place the ſuperiour is ſet, and how the deuyll trauaileth wyth out ceaſſinge to trouble the tranquillite, peace, and good order of euery commune wealth, by ſedition, traiſõ, warre

and

and lasciuous, and dessolut maner of lyuing. Fa-
ther he laboreth continually to subuert the pryn-
ce and gouernour therof, to bryng hym from ver-
tew to vice, that they may boothe wyth vngod-
ly lawes, and yll example peruert the people, and
bryng them from God. As thou mayste se by Da
uyd and Sawle two vertues and godlye kynges
at the beginning of theyr raygne. Saul he vtter-
ly loost in thys worlde, and in the worlde to come.
He so intricated & wrappid Dauyd in the snares
of synne, that scarse coulde he fynde hys coloure
and returne to grace. Marke howe he did dare,
and blynde Salomon the wysest that euer raig-
ned and broughte hym to ydolatrye. Remembre
that they that Rule be men & hath lykewyse theyr
infirmites and wyth out a singulere grace can
not gouerne wel. As Salomon sayeth: vt oculus
videat, et auris audiat, Deus facit vtrumq;, that
is to say, that the Eye se, and the Eare heare, god
geueth bothe. The meaning of the whiche texte is
that if the Magistrat haue good counsell and se
what is beste for the commune wealthe, and the
people obey it, it be the workes of god, no huma-
ne sapience, diligence, and industrye is sufficyent
for this vocation. Therfore Paule sayth. 2. cor. 3.
oure abilite and sufficiencie is of god, when we
haue considered the malice of the deuell againste
such as rule in the worlde and lykewise the rulers
propre infirmites, then let vs consider likewyse
our owne synnes, and naughty life for the punish
ment where of God geueth many tymes cruell,
& vngodly gouerners: Job. 35. as he geueth good
wyse, and louynge prynces, to suche as feare hys
name. 2. Parali. 9. If they happen to fall from
god & folowe vice, it is not thy dewty strayghte

way

way to calumniat, speake, moue sediciō, cast of obedience, loue and feare ẏ thou owest vnto them but pray for them: studie what thou canst to call them agayne to god, be prone to forgete ⁊ remitte thoffence, remembre Dauid and Saul, that fell ⁊ yet returned, dissemble at suche fautes as be curable lest the publyke peace be troubled. Remembre though he bee naught that ruleth the place and office that he is in, is the order and worke of god so if thou put difference betwene the office it selfe which is good, and the officer that is euell, it shal kepe the in a feare ẏ thou reuerence a good and godlye gouernaunce in an yle gouerner.

As Paule loued the polycie and lawes of Rome and neuer taught sedicion, thoughe he hated Caligula, and Nero themperours that occupied the imperie and dominion. Beware therfore of contumacie and disobedience agaynst the superioure powers, obeye them in all thynges where they commaunde the nothing agaynst Goddes lawes. So commaundeth Paule Ephesi. 6. for they are apoynted vnto that place of gouernaunce to bee Goddes Vycars, to execute hys lawe, hys wyll, hys pleasure, to bryng menne to god, and not to cary men from god, for incase they instigat theyr subiectes to the transgression of goddes lawes, we must obey neyther them nether theyr lawes, they be not then oure fathers but rather straungers that would drawe vs from the obedience of God whiche is oure verye father. It is not decent that their auctoryte shoulde bee aboue, and Gods auctority vnder. For as mannes auctorite dependeth of Goddes, so should it bring mē and lede men to God. Where as they commaūde nothynge agaynst Gods lawe: thou hast herd be-

fore

fore what reuerēce thou owest vnto the. A thyng more vnnaturall is there not, then to se the sonne dishonor the father, the subiecte hys superioure. As we learne not only by the scripture but also by the examples, of all other bestes of the erth, and fowles of the ayre except a few. Therfore the booke of Job sendeth vs vnto them to learne wisdō cap. 12. So dothe Plyn. lib. 8. capit. 27. Nat. histo. shew what wysdome the bestes of the erth hathe taughte manne. Be not as the vipere that gnaweth out the bely of her damme, and sleeth her owne lyfe, wyth her dammes deathe. Folowe the nature of the Licone that in her youth norysheth the olde dayes of her parentes Plin. lib. 10. cap. 23. Nat. Hist. thus thou art bound to do. If thou do it, thou shalte haue thy rewarde whiche is to lyue longe vpon the erth. Exod. 20. Deut. 5. If thou do it not: bee assured that God wyll punishe it, thoughe man do not Deut. 17, Exod. 21. Prouerb 15. Roma. 13. Rede the. 35. chapiter of Hier. the prophet, and marke how God punyshed the chyldren of Israell for disobedience, and rewarded the Rechabites for obedience of their fathers wyll.

Now it is necessary to know the superiours dutye. Fyrste the fathers to the sonnes, then of others that bare rule in the world.

The fathers office is to teach and bryng vp theyr chyldren in the knowlege and dyscyplyne of God to know him aright, and kepe the from wantonnes and vngodly lyfe. Ephe. 6. Deut. 6. Exod. 21. not to prouoke them to ire, but gently wynne them to vertewe & loue wityout seuerite, and rygure if fayre meanes can auayle.

If not, to vse rod and the punyshement as he

seyeth

seyeth the cause requyre and not to bee remysse, and negligent in correctinge hys chyldes faute, nother to wynke at hys yle doynges Prouerb.13. 23.10. Eccle.30. rede the place. But alas howe can thys be donne, where as the Parentes themselfes, can scarse repet by harte the Articles of the faythe, the pater noster, and ten commaundementes. Howe can those miserable persones, teache their chyldren the meaning of theyr belefe, the vertewe of prayer, the daunger of synne, or ryght vse of the sacramentes. This the world, oweth, vnto the Holye churche, that is extolled in to the higher heauens, that hath robbyd people not onely of the scripture in a knowen tonge but also preferred vnto the cure of soules, suche as synge solle, fa, and can do nothyng lesse, then the thynge that apertayneth to theyr office. Nowe what the prince and Magestrate should be: what their office is towardes their subiectes, what is their reward if thei gouerne well: and what theyr payne yf they do the contrary, it shall appere by the scripture.

What the kyng should be, it is wrytten Deu. 17. and lykewyse what thynges they should do, or not do. If thou wilt sayth God vnto the Israelites haue a kyng, thou shalte take hym that I chose in the middes of thy brothers (vnderstande that now all kynges, bee they good, or bad or put in theyr auctoryte by god) thou canst make no straunger kyng ouer the. In these wordes is declared, that whosoeuer wyll gouerne a commune wealthe aryght, must loue it, and the membres therof, as the father hys chyldren. As Xenophon sayeth, a good prince, differeth nothinge, from a good father. Arist. li. Politicorum. 5. ca. 9

shewe

9. sheweth many conditions that are necessarelie required in hym, that shoulde be preferred to the gouernaunce of a commune wealthe. The fyrste is, that he loue it, and the state thereof. Thus required lyke wyse Christe in Peter, when he commended the people vnto his charge. Saying: Peter louyst thou me? yea lorde sayd he, and that thou knowest, then Peter fede my shepe Jo. 21. He shall not profyte in the regement of the Ciuile wealthe, nor ecclesiasticall, without a singuler loue vnto the preseruation therof. The kynge there, is forbydden to multiplie horses, and to cary the people agayne into Egypt: not that the kyng should haue no horses, or permite none of hys subiectes, yf occasion required, to trauel into Egypt, but that he should not glory in his owne strength, and cause the people to truste in the myghte, and power of the fleshe, as though by man, their commune wealth myght be preseruyd or their Ennemies, so ouercome in tyme of war, as Pharao, and the Egyptians dyd. Farther it is forbydden the kynge, to haue manye wyues. And the cause is, leste they should wyth drawe hys hart from god. Nether should the kyng, multiplie for hym selfe, greate abundaunce of golde, and syluer. But thus the kyng must do, when he raygneth in hys kyngdome, cause an Exemplier of Deut. be wrytten out; and that boke shulde be wyth hym, and he to rede there in al the dayes of hys lyfe and learne to feare the lord, his God, and to obserue all the preceptes thereof, and lawes, to do them. Farther his harte should not be lyft vp, aboue hys brothers and shoulde not decline from the preceptes of the booke, neyther to the left hande, nether to the right, that he maye

pro-

prolong hys dayes, in hys raygne, he and his chil dren in the myddes of Israel Deut. 17. The hyrste cure & charge, of the magestrate or prince muste bee, to se theyr subiectes instructed in the hyrst table, and the preceptes therof. Whiche can not be except they appoynt learned, and conuenient ministers in the churche, that teach none other doctrine, then the Holy byble conteyneth. Consernyng theyr office in Ciuile gouernaunce, it is described Psal. 100. to lyue well hym selfe and to obserue mercy and iustice, to punyshe vyce, and to extoll vertewe, rede that psalme, there shalt thou se a prynces office, hys lyfe, and familie described. Howe he shoulde lyue after the worde of God, gouerne his people there by, what seruauntes he should haue in his court, and what persones should be banyshed out of the court, to vse ỹ industrye of such as be good, in publick, and prynate busines, as it is in the. 9. verse. It may happen a prynce to haue yll seruauntes, extorsioners, pollers, pyllers, oppressours of the poore, nor commodious for hys maiestie, nor for the people of hys realme. Suche as lyue in ilnes, blaspheme God, and can do none other thyng, then deuoure, the bread of the poore, those Dauyd sayeth in the Eight verse, he wyll banyshe out of hys courte.

In the nynthe, and laste verse, he sayethe, he wyll not onely ryd hys court, of suche yll persones, but also dayly geue diligence, to purge, and clense all hys realme of such ildoers. The prynces that hathe thys studye to mayntayne the glorie of God, and to preserue iustyce, and equite, if by infirmites they fal somtimes: must be borne wythall, and theyr faultes other hyde, or hea-

led. As it is to be sene in Salomon, and Dauyd. If theyr offence be hurtfull, and slaunderous to the worde of god, and pernitious to the commune wealth, the preacher of Gods worde, must not dissemble to correct it, by the worde of God, playnly wythout colour, or circumloquution as Nathan dyd Dauyd, Elias Achab, John Herod. For that, that is spoken, to all men, is as though it were spoken, to no manne. So doth paule teache. The princes ar called reges, a regendo, that is to say. They are called kynges whiche name commith of a verbe that signifieth to gouerne, they must lead the people, and them selfes by the law, and not agaynste the lawe. To bee ministers of the lawe, and not masters ouer the lawe. Cato sayeth well therin, obey the lawe, that thou madyst thy selfe. It should not offende the Magistrates to bee reprehended by the preacher of the lawe of God, but rather take it in good parte, and thanke God that he hath one, to admony the hym of yll in tyme. Remembryng the wordes Eccle. 10. cap. t. Rex hodie, et cras morietur, that is to saye, to day a kyng, and to morowe shall dye. All the estates of the worlde in theyr honour, shoulde remembre the wordes wrytten, Gene. 2. Formauit Dominus deus hominem, lutū de terra, that is to say, the lord god made man clay of the erthe. Which wordes should admonisshe al men of their condicion and originall. Quid igitur superbis cinis et lutum, Eccle. 10. that is to say, why art thou proude, aschis, and clay. Thus doth not all other remembre that boste so theyr [illegible], and thincke there be no men, but they. [illegible] paste, menne were accompted noble for lawe, and iustice, suche as hadde donne

some

some noble acte, eyther in peace, in gouernynge the commune wealth, or in warre, for the defence of hys countrey, and ẏ heades therof. They were borne no gentyle men, but made gentyle men, for theyr noble and vertues actes. The nobilite now adayes is degenerate. It applyeth no study to folowe the wysedom, learning, and vertues of their predecessours, but thynketh it ynoughe to haue the name, without effecte. Their wysedome, and lernynge once ruled other: nowe they contempne learnynge, and scarce can vnderstande a learned man, when ye talketh of wysedome, and learnynge. Traianus the Emperour sayd vnto the capitayne of hys Horsemenne, when he gaue him a sweed. Vse thys swerde for me, yf I commaunde the thynges: that be ryghte, yf not, vse it agaynste me. There shoulde no vyce be excused, neyther defended vnder the pretence, and cloke of Goddes woorkes, neyther for the dygnyte of anye place, manyfest iniuryes, and wyckednesse permytted to raygne: but the worde of God, shoulde alwayes wythout respecte of persones, stande in his ful strengthe, & power, whose offyce is, to teache the yggoraunte, rebuke the transgressours, chastyne the intractable, and to institute man in all kynde of vertue. 2. Tim. 3. They shoulde remembre, that kyngdomes be altered, and chaunged because of synne Job. 35. And that God remoued lykewyse Prynces from theyr dygnytes, by reason of synne, as it is to be sene by Saule the fyrst kynge amonge christiane people. 1. Reg chapi. 16. all kynges and commune wealthes of Christianite, were instituted specialllye, to preserue the ministerie of the churche, and

the estymaciō of goddes worde, that people might knowe, and lyue accordyng to it, and as it techeth to decline all iniust warres, and battels, to defēd themselfes, theyr realmes, and all other, that be persequuted for iustice, as Abrahā dyd his neyghbours, and Loth, his neuew. Gen. 14. to promote peace, and make concorde, that they maye be, the chyldren of God. Mat 5. No christiane man wyll take me here as thoughe I extenuated the princely honor of kynges, and other Magistrates, commended vnto vs by God: Whom I honour, reuerence, loue, and know by the scrypture what I owe vnto them, to say, boothe goodes, and life Roma. 13. Ephe. 6. farther what mannes lawes geueth Cod. lib. 11. Tit. 74. 75. I woulde all men shoulde obserue. The subiectes of euerye Ciuile wealthe, muste beare the charges, and burdon that is necessarye for the preseruacion therof, and must not refuse to paye trybute, vnto the superioure powers, vnder the pretence of a Christyane lybertie, but paye it wyth out grudge what so euer lawfully, and of dewtye, is demaunded.

Remembrynge, the lybertye that Christe hathe geuen vs, is delyueraunce from synne, frome deathe eternall, the horroure of Hell, and to restore vs to euerlastynge lyfe, and not to delyuer vs from the obedyence of prynces, in suche ciuile cases. Math. 22. Luke. 20. Rom. 13. geue the thyng to Cesar, that is dew to Cesar, and to GOD the thing dewe to GOD. Christ putteth dyfference betwene those two greate Lordes God, and the ciuyle Magistrate, that people should beware, they geue not the thynge that is dewe to one, vnto the other. But this order is chaūged, for where God commaundeth to geue trybute, and other,

exactions

exactions, helpes, or subsydes vnto Cesar: the people are made so blynde by the falsehed of Antechristes ministres, that they wyll rather geue a golde crowne, to the byldynge of an Abbay, foundation of a chantry, or for a Masse of Requiem, then one syluer peny for the defence of theyr commune wealthe. And the thynge that is dewe to God, they geue vnto Cesar, or the Cyuyle Magistrate, to saye theyr beleue, and knowledge of god, this is only dew vnto God, and his worde, and not to kyng, nor Emperoure, or anye other Magistrate. Thus is to change goddes institucion. Se se daylye, how the Prynces of the worlde persecute the gospel and the gospellike vse of the sacramentes, we percerte therfore Goddes law: whiche commaundeth to geue tribute to Prynces of the commune wealthe for the preseruacyon therof, and in maters of relygyon, to geue our selfes boothe bodye, and soule, vnto God and lerne not onely by the scrypture to loue the superyoure powers, Goddes ordinaūce, but also consyder other examples, where as he shal se obedyence and loue of the subiectes to theyr prince: to be ỹ strength of theyr realme.

Scipio was demaunded when he came in warfare, into Affrica, howe he durste to enter so stronge, and myghtye a realme. He sayde, the obedience of his souldyers. For they were so obedyente, that yf he bad anye of theym, fall from the toppe of a stypple into the water, they would not haue dysobeyed him. Se the order, and concorde amonges the bestes in the Ayre, as longe as their kynge lyueth amonge the Cranes, Plinius libro. 10. capit. 23. Natur. Hist. and the lytle Bees, Virgilius Georgicorum, 4. lib. Nowe yf they go

uerne not the people well, whyche be theyr brothers, they maye reade theyr owne damnacyon Ecclesiastes.ix.x. Ezechiell. xix. Hieremi. xxxix. xlii. and likewise the yre of god, that they harkened not, to the voyce of the preacher. Deuter.17. It is therfore the offyce of euery Magystrate, to lerne howe to raygne ouer the people by the law of God, & to desyre wysedome of hym, to knowe and folowe the thynges, that appertayne to the ministracion of the cōmune wealthe. For of hym alone commeth all wysedome. Iac. Psalmus. 127. Thus knew the godly rulers, and were fortunate in theyr gouernaunce. 2. Re. 6.7. 3. Re. 3. yt the Magistrate woulde reade euery mornyng, before he intreate any mater for the commune wealthe, the. 101. Psalme it shoulde led hym to a synguler wysedom, and meruaylous dexterite in iudgmēt. The people shoulde dayly praye for theyr Magistrates, for of thē dependeth the peace and tranquyllyte of the commune wealth. 1. Tim. 2 Psal. 20. 21. It is a great iniquite for people to neglecte their office herin. There be propre Psalmes wryten by the Prophet Dauid, that appertayne vnto thys purpose. At the creation coronacion, or inauguration of the magistrate: Psal. 110. wher the people made supplycacyon, at the coronacion of Kynge Salo 1. Par 28. 29. for a prosperous gouernaunce of the cōmune wealthe, when the Magistrate shall take anye batell, or warre in hand, Psal. 20. when God geueth vyctory. 21. and so for all other necessaryes that they maye defende the orphalynges, and poore wydowes with al other oppressed wrōgfully. For the palace of a prynce, or Magistrate, shoulde be the refuge, & Sanctuarye of ye poore, whereas they myght offre boldelye,

lyc,as before God,theyr greues,and oppressions so it appereth in the prayer of the people, for kyng Salomon Psa.101, saying: Da Deus Regi iudicia tua,that is to say: Gyue o God, thy iudgementes,vnto the kyng. For no Magistrate can gouerne,with out some forme of iudgement, and certayne lawes. But because all iuditialles,& decrees,statutes,& lawes,made by man,doth many tymes kaple,eyther for theyr owne proper imperfection,eyther by the pealyal, and corrupte ministracio of ỹ iudge:the people desyred,god to gyue theyr kyng,his iudgementes,whiche are writte in his lawes,& thole the magistrate must obserue. Deu.1.10.&.16.as Moses did Exod.18. Leuit.24. Nu.15. Iosua.1.by the which wordes we knowe that al godly lawes,shuld be asked, & sought out of the scripture.

The some and conclusion of thys.5. precepte, and of all that I haue spoken in it,is: that suche as the Lorde hathe appoynted in the Earthe ouer vs to rule:thole we must reuerence, honoure, and obey, wyth all feare, and loue, and that we derogat nothinge of.their dignyte,with contempte contumacion,or vnkyndnes. For seynge GOD wouldе his ordinance that he hath instituted, to be inuiolated: it is ourc office to obserue the degrees,and order of preeminence, as he hathe instituted.

Caput. lx.

The lyxte Commaunde.

Thou shalte not kyll

I sayde before, that concorde, and peace, beste preserued alwayes the cõmune wealth, which dependeth of the loue of God, and our neyghbours. Therefore doeth god immediatly after the institucyon of the commune wealthe and cyuyle assemblaunce of hys people, before sette in order, and euerye man appoynted to a certayne place, and vocacyon, the one to be the father, the other the sonne, the one to be ỹ Mayster, the other seruaunte, the one to be a dyscyple, the other an instructour, the one to be the yonger and the other the elder: and eche of these knowethe by the precepte and commaundemente afore, what hys office is, and howe he shoulde lyue in his vocatiõ: in thys precepte he remoueth the occasyon of discorde, and debate, that myghte happen betwene the membres of thys commune wealthe, by reason of murder, and mannes slaughter. Therfore forbyddeth he all iniuries, vyolence, force, and other vncharytable meanes where wyth all we myghte hurte oure neyghbours bodye. And lyke wyse requireth that in case we can do anye thynge for the helpe of our Neyghboure, we diligently applye our seruyce in his vse, and to procure the thynges that appertayne vnto hys tranquilite, to saue him from aduersities, and to geue hym our helpyng hand when hys troubles shall require. Seyng there is nothyng more to deare to man, then his body, and life, as the law of nature teacheth, God by thys law defendeth it agaynste the deuil and deuilishe wilful hatred of mã, that some time is so carped awaye with affeccions of the flesche, that he honoureth not this precept, but contemneth the ymage of GOD in hys neyghboure,

doure, hateth hys owne flesche and executeth a bestly rage, and tyrranny in hys brothers bodie: more lyke a furyous Lyon, and mad dogge, thē a reasonable creeture, not onely to the destruction of hym that is kylled but to the losse, and perdycion of hys owne body and soule for euer: yf he repent not. God in thys commaundemente forbyddeth not onely the murther done wyth the hande but also the murther of the hert, and of the tonge: Math. 5. 1. Joh. 3. in the murther don of the hand is forbydden all pryuate reuengynge betwene pryuate persons that wil be iudges in theyr owne caules. Whiche begynne wyth blowes, then foloweth hurtyng of some membres of the body, or clene destructyon of it, at the laste murder of the hole bodye. Some kyll wyth the swerde, some with poyson, some with inchauntementes, some dissemble as though they playde, & so in burding putteth him out of the waye that he hateth. Some kil not thē selfe nor wilnot be sen to breke the peace but shut their doores by other men and wounde & kyl him that is an hundreth mile from him. These the lawes punyshe with deth. Gen 9. Math. 26. lyke wyse the lawes of men, Just. lib. 4. Tit. 18.

Suche as procure and searche the death of man priuelye the lawe punyshethe more cruellye. Not wyth the swerde, nether fyre, or any other solemne maner of death, but he should be inclosed in a tronke with a dogge, a cocke, a snake, and a nape and so be caste into water, and dye amongest these figures bestes.

Those yet lesse offende, then such as conspire the deathe of anye Prynce, or Gouerner of the

comunne

commune wealthe. Or by treson intende the destruction of the commune wealthe or anye man that gouerneth therein. Those haue theyr payne of deathe appoynted, lege Julia. Inst. lib. 4. ti. 18. De publicis iudiciis. So hathe the lawe respect of the persones and wyl know who is kylled, a priuat person, or gouerner, a man, or a woman: one of hys owne blud, or a straunger, that ꝑ paine maye be accordyng. In the ministracyon wherof the Magistrate, or Prynce shoulde alwayes obserue iustyce, as well agaynste one manne, as the other wyth out respecte of persones. Remembrynge that it appertayneth nothyng vnto theyr office, to saue, or dampne, to geue one a charter of lyfe, and put an other that hath done the lyke offence to death.

The Magistrate is but a mynyster of the lawe, and is bounde for the lawes sake to sufferre hym to lyue, that transgresseth not the lawe, so is he bounde, to put him to deathe, that hathe offended the lawe. So GOD commaundeth Deut. 19. that the iuge shall haue no mercye vpon the offender, and sheweth three causes why. The one that he should take the yle out of ꝑ commune wealth. The other is a promyse of goddes grace for his so doyng.

The thyrde is, that other myghte feare to do the same, we haue examples therof in the Capitaynes ꝑ were hãged against the sunne. Nu. 25. & of Mary the Emperoure Moses Syster that when she was a leper was compelled to obey the lawe as well as the poorest of the congregacyon. Num. 21.

It is yle done therfore of prynces, and Magystrates to geue charters, and priueleges to saue

such, as by the lawe should dye.

And a good example for other, that thynke when nede is, I shall haue frendes lykewyse to begge me my pardon. In case it cannot be optayned, he that laboryth in the cause, will scarse be cōtented, that hys request can take none effect, the matter being of no greate weight, then before by other optayned grace. Thus in dispēsing of an ile fact is boothe God and man offended. And the Prince, or Magistrate that dispenseth with the fault of an other, maketh him self culpable of the same cryme as it is wrytten Prouerb. 17. cap. Sapience. 6. Of the other parte, the iudges that condemne the right, and deliuer the wronge, committe the same horrible offence, and worthye by the law to suffre the payne, that is dew vnto him that should for hys offences dye. Likewyse shulde such as by letters, or otherwyse defence, procure the let, or delay of iustice in sauyng or reprehending the offender. which is an horrible offence, and dayly vsed the more pety in euery assise and sessions. They pretēde a worke of charite & good dede to saue a man that is worthy of death, but the iudge of all equite, mercye, and iustyce, sayeth they shoulde not extend theyr mercye to suche a person, nor in suche a case, but commaundeth wythout mercye to put them to deathe that iustice condemneth. Wenne wilbe in an ple cause more mercyfull then the fountayne selfe of mercy. But wher as they shoulde be mercyfull in remittinge a pryuate dyspleasure, donne vnto them by a pore man, then, wyll they execute not onely iustice, but also tyranny. So peruerte they, the lawe of God, and iudge il good, and good il, and lykewyse reprehend the ordinaunce of god.

God

God gaue certayne priuilegis that who so euer kylled agaynst hys wyll, might fle to a sayncturary to saue his lyfe, but he that kylled of malyce or of a pretentyd purpose, myght be brought to the Galous not onelye out of the sanctuarye, but from the aulter Deut. 19. and thys is not onelye the law of Moses but also the lawe of christ that sayeth Math. 26. capit, he that strykeeth wyth the swerd, wyth the swerd shall perysche. When it pleaseth God such a transgressour to be taken, the iudge that iudgeth and the person that is iudged should thynke, thys is the tyme that the commune wealth, shoulde bee deliuered from an euell person, and he that must suffer, should thinke thys is the tyme that God wil punych me for my sinne, and call me to hys mercy.

The prince shulde suffre the ordinaunce of god to take place. For as Teren. sayth, male docet facilitas multa. Heautonti. That is to say ouer much pyte teacheth many thynges euill, the which lyke he teacheth men beware of in Hecy. Et si ego meis me omnibus scio etiam adprime obseruantem, sed non adeo vt salicitas mea illorũ corrumpat animos. Therfore he that would purchase a charter, should rather come to the prison to confort the afflicted man and say: Thys trouble is the preacher sent from God to bryngе the to acknowlege of thy synne, and to call the to penaunce. Thou seist how the deuyll hath preuayled agaynste the. Folowynge the blyndnes of thyne affeccion, thou gauyst place to the deuill that delyteth in the euyll doynges of mẽ, therfore thou must suffre the payne of the law, and from henseforthe thou shalt gyue no place more vnto hym. Knowe Christe, and beleue that in hym

thou

thou shalte suffer no payne for thy transgression but onely the death of the body, he shal now carie the, from the Galowes into eternall ioye as he dyd the theefe on the crosse.

Obey therfore the commaundement of god in thys publike ministration of iustice, for nowe is thys tyme to die, not that God hateth the, but of a synguler loue that thou shouldest hurte no more thy selfe ⁊ other. Begge with me in chryste thy charter of God, and hys mercye shall geue the eternall lyfe whiche thou mayste boldlye by the lawe accleyme. And not to put hym in a false hope of mannes remission that canne geue no pardon at all yf they do well. In case a priuate persone, a manne that loueth peace happen to be oppressed at anye tyme of those breakers of peace, or robers by the hyghe waye syde or other wayes, cannot defende hys lyfe, and bodye, with out vtinge resistaunce, and the oppressour wyll not be content, nether with reason, nether wyth faire wordes, nether the man oppressed may in no wyse fynd place, to avoyde the furye of thys oppressour in defendynge hys owne lyfe, yf he kyll hys aduersaries he no more offendeth goddes lawes, nether mannes lawes, thē though he kylled a woulfe, or mad dogges, as Moses killed the Egyptian, or as the godlie magistrate killeth pryuatly the theefe, or openlye, defendeth hym selfe by warre when he cannot mayntayne, or recouer the ryght of hys commune wealthe otherwyse.

Then to vse to extreme remedy of batel, he offendeth not. So is it to bee iudged of those that wyll oppresse by vyolence other: that ether offend not, ether, be redye to offre theyr causes to the vy-

cars

cars of God, the iudges of the erthe, yf they fynde theyr owne deathe, it is to bee iudged that it is none other thyng, then the iuſt iudgement of god that the one ſhould defend hys lyfe, and the other perysche. A great yll is it, that thoſe yll menne that dare not bryngе theyr cauſe to bee iudged before the lawfull Magiſtrat are permitted ſo lycenciouſlye, to trouble ỹ peaceable people, of a realme without punyſchement. Whiche is againſte Goddes lawes, and mannes lawes, and thoccaſion of great murder, whiche prouoketh the yre of God agaynſt the Magiſtrates for the ſufferaunce of ſo great an euill. I knowe, howe menne that gouerne after Ariſtolles politikes, wyll excuſe thys euell. They wyll ſay that lawes muſt be made accordynge to the nature of the people, to whome they are preſcribed. But Goddes lawes ſayeth, man muſt obey the lawe, and not the lawe man. If they be chriſtians it ſhal not be a ſeruitude, to lyue after ỹ lawes of Chriſt, who ſhuld gouerne chefelye bothe the ſuperioure and the inferioure. And ſo ſayeth alſo Ariſtotle. lib. 5. Polyt. capi 9. Non eſt ſeruitus viuere ad formam reipub. ſed ſalus. I Englyſhed thys the ſecond verſe before: it ſhould not be difficile to remoue thys euill: if euery man that ſhal ſe the peace broken in a cite, had auctorite to ſonder the perſonnes, and bynde the peace breakers to a peace, by theyr wordes, and he that brake hys fayth, and promes to hym that requyred it, to loſe hys head in the name of a payne, as it is vſed in ſome commune wealthes.

Murder is commytted lykewyſe by hande by ſuche as ar euery mannes men for mony. As theſe ronne agates, and launce knyghtes are, that ſell bothe bodye and ſoule to ſuche as wyll hyre

them. They care not whether the cause be wrong or ryght. They should nether receaue, by the law of God neyther any chrystiane man geue them any thyng excepte the cause be good, if it be: euery man is bounde to defend it. If not: noman. Thys cannot be knowen of al men: but if the cause be nought, God excuseth noman, but esteemeth hym a murderer of hys owne lyfe, and the Magistrat that hyreth hym thoccasion therof.

Thys precept is not vnder stand onlye of externall murder, but forbyddeth also the murder of the harte, whiche though it deserue no punishment in the worlde, yet God accompteth it worthye of deathe, as it is to be sene, Gene. 4. where as god accused Cain for the murder of his hart, before he layde handes on Abell, to kyll hym, so doeth sayncte. John. 1. Epistle. 3. say: he that hateth hys brother, is a murderer. Then is there the Murder of the tonge, worthye deathe before God, not onelye of the bodye, but also of the soule. The whiche is committed by a cursing slandering, and a conuicious tong. Of a cursynge tonge Christe speaketh Mathe. 5. he that sayeth to hys brother Raah is gylty of councell, the whiche worde Raah in Englyshe synifyeth ill, or affliccion. Christe meaneth there, that he onelye is not a murderer that by hande kylled hys brother, but also he that curseth, or desireth euell to his neyghboure. As those do that byd the pestylence, the feuer quaterne, sainete Antones euell, or suche other execrations. And shoulde bee punyshed as heretikes, and blasphemers of God, as ye maye rede Leuiti. 20. Genes. 27.

Leuiti. 19. 1. Cor. 5. 1. Peter. 4. suche euell saiers hathe no part in the kyngdome of God. He that

That there should neuer faile, succession, and posterite to preserue the commune wealthe that God had ordayned for manne, as wel before hys fall in Paradice, as after in thys vale of miserie: he ordained matrimonie betwene man and woman. Whiche is the institucion and ordinaunce of God, approued by the lawe of nature, the lawe of Moses, and the law of Man, and the law of the gospell. Meanyng, and wyllyng thys ordinaunce to be reuerentlye obserued of all men hathe geuen thys precept: that noman should dishonor, defile, or contaminat himself with any vndecent, or intemperat kynd of lyfe. This is ꝑ end, and purpose, Why this lawe was geuē, to auoide a dissolut, commune, and lybidinous lyfe wyth other vnclenlynes.

To loue, and kepe chastite, and purite of lyfe: whiche consisteth, either in syncere virginite, or faythfull matrimonie, as Chrysost. wryteth. Homil. de inuent. cruc. Primus gradus castitatis est, syncera virginitas. Secundus, fidele matrimonium. That is to say: The fyrste degre of chastite is pure virginite. The second, faythfull matrimonye: the same deuisiō of chastite, approueth the scripture. 1. Corin 7. wher as Paule defineth, and sheweth, that virginite is a chastite of the body, coniopned with the purite of the mynd. By these wordes: Celebs cogitate, que domini sunt, quomodo sācta sit corpore et spiritu. That is to say: he that is vnmaried thinketh the thinges that be of God, how he may be holye, bothe in bodye, & in spirite. Of matrimonie, and the purite therof: it is written. Ebr. 13. Honorabile est inter omnes matrimonium, et cubile impollutū. That is to say: Matrimonie

monie is honozable, amonge al (nations) and the bed impolluted. Noman ſhould continewe in a ſole lyfe, but ſuche as hathe no nede of matrimonie, folowinge the wozde of God, and ozdinaunce of mannes nature, attozdynge to the exaumples of the Patriarches, Pzophetes, and the Apoſteles: whiche were not excluded from matrimonie, alſo though they were miniſters of the churche, noz neuer made lawe to exclud their ſucceſſours, but reciteth the matrimonie of the miniſters, amonge vertues and neceſſarie gyftes that is required in the miniſter. 1. Timo. 3. Tit. 1. and talleth the pzohibition of matrymonye the doctrine of the deuell. The whiche the iniquite of oure Doctozs, that defend wyth ſwerd, and fyer, the ſole life of the miniſters woulde putte from them, vnto the olde Heretikes, the Tatians, who fozbyd matrymonie to all men.

And they damne not it, but onlye fozbyd it, to the ozder of Eccleſiaſticall miniſters, As though they damned not matrimonye becauſe they fozbid it not to all, but to ſome. It is lyke, as yf the phyſicion ſhould ſaye to two menne of one age, one diſpoſicion, and ſycke in one dyſeaſe that the medicine, that healeth the one, wyll kyll the other. But the ſcripture is agaynſt them, and alſo the fathers foz the moſt part. The councell of Nyce condeſcended to the mynd & ſentence of Paphnutius that ſayde, kaythfull mariage was chaſtite: & not vnto ſuperſticious perſones that allwayes dzeame ſome nouelties to be accompted glozious. The temerite of theſe lawes and lawe makers, hath ben godlye, & lernedye al times confounded.

It ſufficeth vs loyallement, and wyth good

faythe, to heare this commaundement, commit no adultery, whiche forbideth not onely to abstayne from an other mannes wyfe, the whiche boothe Goddes lawes and mannes lawes, Christians, & Gētiles punysheth wyth death, Deu. 22. Leuit. 20. lib. Inst. 4. Tit. De publ. iudicijs. Also the desire, and lust of the hart is forbidden, Exod. 20. Deu. 5. Matth. 5.

Farther all other women are forbidden, whether it be virgine, wydowe, or other cōmune woman. The policie of Moses put to deathe, onelye the man and woman that committed adulterye, Howe be it all kyndes of adulterye in this precept are forbydden as Paule writeth. 1. Corinth. 5. Where he equaleth and maketh lyke, fornicacion, and rape, wyth adulterye, rede the place. And byddeth to fle fornication. So doothe he, Ephes. 5. and sayethe that the Ire of God accustometh to cum for suche synnes. Lykewyse we se by the punyshmente of fornication, and oppression of virgins whiche is not inferioure to adulterie. The citie of Sichem, and the inhabitantes therof were destroyed, for the oppressinge of Dina Jacobs doughter Gen. 34. Judas commaunded Thamar the widowe to be put to deathe, for dishonoring of widowehed Genes. 38. Phineas kylled Simiri the Israelite, with his hore Calby the Madianite, Nume. 25. so that al kynde of adulterie is forbydden, and nothyng in thys case to be admitted, but the lawfull coniunction betwene man and woman.

But this is not all that this precepte forbiddeth, for as it forbiddeth the acte it selfe so doothe it adultery of the harte, and of the Iye, lykewyse the adulterye of the mouthe, as vnchast and filthy

communication. The adultery of the handes that prouoketh or moueth the person that is not his. Salomon saythe he shall burne his cote, that beareth fier in his bosome: and burne his fete that walkethe vpon the coles. Here is forbydden lykewise the adultery of apparel, and so consequētlye all excesse of meate and drinke, and other occasions, that are inductions to thys yle, and cometh of the concupiscence of the harte, forbydden in the scripture.

Peter saythe. 1. Pet. 3. The habit, and apparell of a woman shall not be in broyded and splayde heere, nether in laying on of gold, or costly aray. We se in our tyme, that many beare more vpon theyr backes then they be worthe. A womā pampered vp wyth precious stones and golde: knottyde behynde and afore wyth more perles, then her husbonde and she bestoweth in almes all dayes of theyr lyfe. An other sorte, that lacketh where wyth all to bestowe these charges: are adyllinge, and burlynge of theyr heere a longer tyme, then a godly woman that redeth the scripture to folowe it: is in apparelynge of three or foure yonge infantes. If thys were onely in the woman, it were the lesse harme: but it is also in men, for there is not almuche as he that hathe but. 40. shillynges by the yere, but is as longe in the mornyng, to set hys berd in an order, as a godlye craftis man wouldе bee, in lompynge of a pece of karsey.

And not onely they, but also suche as should gene their seruauntes an example of sobriete: as well in the Clergy, as amonge the Cyuyle gouerners of the erthe. I speake not againste a decent and semely apparell of man nor woman:

euery persone in his degree. But that eche of them shoulde auoyde the excesse and ill thereof that is forbydden in Goddes lawes, and rather studye to commend him selfe by vertues, then to be estymed by his apparell, thus doth not God, but also Ethnykes teache, as Cicero. 1. offic.

Adhibenda est mundicia: non odiosa, nec exquisita nimis, tantum que fugiat agrestem, et inhumanam negligentiam. That is to saye, suche a meanes shoulde be kept in apparell, that should be not to net, nor to filthye, but suche as myghte auoyde a rude, and beastelye negligence. In the. 5. Math. and Luc. 6. we se how Christe interpreteth thys precept: not onlye to auoyde tht euel it selfe, but also thoccasions of it, sayinge if thyne Iye, or eyght hand offende the, caste them of. Where as Christe sheweth there is no occasion that can excuse adultery or fornication. As this synne hathe degrees in it selfe as ye se, and may perceaue by ỹ paynes rehersed: so is it more offence in one person then in the other, more in age then in youthe: more in the Magistrate, or Prynce, then in a priuate persone, more in the teacher of Gods worde, then in the hearer.

And as the condicion of the persones agraua t the offence, so should iustice agrauat the punyshement thereof, and not to punyshe the one, and let the other go. There is noman more preuylegyd then the other. As iustice is executed agaynst the inferiour, so shoulde it be agaynst the superiour. For as the one is subiect vnto the law of God, so is the other. There is an other kynde of adulterye forbydden in this preceepte whyche Christe speaketh of Matthei. 5. and. 19. cap. which is vnlawfull diuorcement of matrimonye where as the

as the man putteth away the woman, or the woman the man, for vnlawfull cauſes.

The ſame auctorite hathe the woman to put awaye the man, that the man hath to put awaye the woman. Marc. 10. Chriſte ſayeth there is no lawfull cauſe to diſſolue matrimonye, but adulterie: for when the woman geueth the vſe of her bodye to an other man, ſhe is nomore her fyrſte houſboundes, wyfe: nor the houſbounde no lenger the houſbounde of hys wyfe, then he obſerue the faythe of matrimonye wyth her: where ſo euer thys faulte happen, and cannot be proued by certayne ſignes, and lawful teſtimonies: the perſones maye by the auctorite of Goddes worde and miniſterie of the Magiſtrates be departed ſo one from the other, that it ſhalbe lawfull for the man to marye an other wyfe, and the wyfe to marye an other houſbounde, as Chriſt ſayth Matth. 5. 19. ſo that ỹ man ſhall not nede to kepe at home wyth hym a woman, that is nomore hys then an other mannes: nether the woman ſuche a houſbande as is nomore hers, then an other womannes: March. 10.

Of theſe fewe wordes vncharitably cõſtruyd good Chriſtian reader there is by ignorannt and laſciuious perſones muche contrauerſie ryſen betwene many men, not by ſuch as be able to iudge and gyue ſentence in the mater. But by thoſe that nether haue ſene my worke that they might wyth knowlege haue condemnyd it, or wyth charite haue ſought wyth communication, or wryttynge, to haue ſolicitate me to a recantation and condemnation of my iudgemẽt in this behalf and by ſuche as vſe will for reaſon, and ſpite for charite.

Wherfore seyng my worke wyl eftsones be Im-
printed as my frende the Printer aduertiseth me:
I thought it good to strengthen & soucoure thys
my trew doctryne grounded vpon Gods worde
with such helpes as I may helpe, & warante the
same by the word of God. Most humbly praying
myne aduersaryes in the blud & passyon of Christ,
not to condēne me nor my boke of affection, but ei-
ther to answer me and my boke with disputacion
where and before whom they wyll, so they be sub
iectes to Gods worde and to the sensure and iud
gement of the holy and Catholike church, whose
iudgement and learnyng hath and doeth defende
my learnyng and sentence in thys behalfe: either
charitably to wryte vnto me, that of their wryt-
tynges I may learne (as God knoweth I moste
desyre.) Wherfore to amende and reuoke thys
my lernyng so vncharitably condemned. And I
do by thys my last addicion & mayntenaūce of my
fyrst doctrin, protest, and declare vnto al ỹ world
that my fyrst doctrine in thys question is & shalbe
euer more trewe, and I wyll stand to the defence
therof, when, and where it shal please the Mage-
strates to appoynte wyth the daunger of Gods
displeasure and theyrs: to whome I beare obedi-
ence, loue, and feare, accordyng to my most boun-
don dewtye. Wherfore my frende of frendshyppe
be not to frendely to fauoure me to muche: nor
thou myne Enemye of Ennimitie condemne me
not to soone, Heare nowe my defence I beseche
thee, and iudge of knowlege as thou wouldest
be iudged, how I sense the innocency of my cause
forced therunto by thyne occasyon and vncharyt-
table slaunders that woldes dyffame thou kno-
west not what, or wynne the victorye thou kno-
west

west no when. This is nowe to helpe my fyrste doctryne by the worde of God vpon the diuorsement that I haue wrytten. But seynge the diuorsement cannot be vnderstande what it is, nor when it is lawfull excepte men know fyrst what Matrymonye is, what is the dygnite therof, and howe it shoulde be contracted, I wyll passingly by the waye shewe what Matrymonye is. And note it I praye the that thou mayste answere for me, whether I iudge contrary or besyde the word of GOD of diuorsement betwene man and woman.

☞ Matrimonie is a lawefull coniunctyon of man and woman to be one flesche, to bryngе fourth chyldren, eyther to auoyde fornicacion.

Out of thys dyffynicyon maye be gathered the dygnyte and also the begynnynge of Matrymonye.

☞ Fyrst I say Matrymonye is a lawfull coniunction of one Manne, and one Woman. Math.xix. And by thys fyrste parte of Matrymony be excluded al whordomes, adulteries, and vnlawfull coniunctions of Mannes, and Womannes bodyes contrarye to the lawe of GOD and the lawe of nature. And then where he sayeth in one flesche, that is to saye, the Houlbonde shall kepe his bodye for the Wyfe onelye, and the Wyfe her bodye for the Houlbande onelye: is excluded that folysche and carnall opinion that sayth a manne maye haue two, three, or moe wyues, and the wyfe as many houlbandes.

☞ Thyrdely the endes of Matrymonye be two. The fyrst for the procreacio of children, that they myght be the preseruers of trewe and Godly religion, by whom hys word might be set forth

when the parentes be deade, as ye maye se by the hystorye of Tobie and Isaac. And here be damned as many as seke ryches, honours, or any other like vaine thinges of this worlde before vertue. Also such as care not of what religiō theyr wiues be, neyther howe theyr chyldren be broughte vp, thys negligence lest Salomon, and also the childzen of Israell. Esdras. i.

The other ende of Matrymonye is to auoyde fornicacyon. Seynge the Lorde made Manne to be a creature prone and redye to assotiate an other sexe and kynd lyke to him selfe as God sayd. Gene. 2. It is not good that manne be alone: lest there shoulde be any vnlawfull connexion, God dyd institute and commaunde Matrymony: to all suche as after the fall of Adam were in daunger of fornycacyon. 1. Corinthiorum. vii. By the whyche institucyon and commaundemente they be condemned that for pouertie, folysshe vowes or for falsynes of lyfe, auoyde and refuse Matrimonye, yet tarye in the meane season in the present daunger of fornicacion and concupiscence of the flesshe.

Wherefore the Lorde approueth thys to be Christiane Matrymonye where as the man and womā consent lawfully in the feare of the Lord, to lyue in the iustyce and chastyte that may bryng forthe, and brynge vp theyr chyldren in the feare of the LORD. But thys Matrymonye is contemned nowe a dayes whyche prouoketh the yre of God. For three maner of wayes men offende in thys behalfe. First, men wowe, & couet matrymonye for affection. Then be they wel coniopned togyther of their owne consente, theyr parentes and fathers good wyll, eyther neglected, eyther

auaricis

marycionslye blynded rather wyth the respecte of honoure and ryches, then well perswaded for estymacion of vertue.

☞ Thyrdely beyng thus conioyned there is brought forth the frutes of vngodlye and vnaduised Matrymonye: to say discorde and debate. Wherof springeth the accustomable and vngodlye maner of dyuorsement, whiche might be auoyded yf men would vse thys onely remedy. If they woulde as Isaac, and Tobie did, first praye vnto the Lorde, then to haue rather respecte vnto the mannes and womans vertues, then to theyr ryches. Thyrdely when they be conioyned together, the one to beare godlye wyth the others condicions, and knowe theyr stetes, the man to be the head, and the woman glad to acknowlege the preeminence and superiorite wythoute dysdayne for the ordinaunces of God.

But seyng these circumstaunces be seldome and rarelye obserued manye dyuorces happeneth more then should be, or can be lawfull.

Christ putteth onely one cause of dyuorsement, fornication. Mat. v. xix. Mar. x.

Therefore to speake of diuorsement, as we haue of Matrymonye we wyll take it from hys dyffinicion and nature which is thys.

Trewe dyuorsement is a seperacyon and departynge of man and wyfe from the bondes and lawe of Matrymony, for the breakyng of the faith and promyse of Matrymonie, whyche made the man and the wyfe two in one fleshe. I wyll not intrete of other causes of diuorsementes then fornication because my booke maketh no mencyon of any other.

But

But I wyll come to the state of all this contrauerlye betwene my contraries and me: Whether it be as lawful for a woman vpon dewe and sufficient circumstaunces to put away her housbond an adulterour, as the man to put awaye his wyfe vpon the same circumstances beynge adultrixe and harlot. Of thys contrauerlye marke gentyl reader the resolucion and answer, and marke wythout affection, so shalte thou please GOD, instructe thy conscyence, and not offende me thy frende and brother in Chriſte.

Fyrst it is knowen to all men that it is lawfull for the man to put awaye hys wyfe for fornicacyon, for such a faulte breaketh the knotte of Matrymonye. The same is also lawfull for the wife as it may be thus proued. Firſt that the man breaketh as well the bondes of Matrimonye by the gyuyng the vse of hys body to an harlotte, as the woman the vse of her body to the adultrour. So that the lawe of reason admitteth the lawefull vnion and coniuction of two to be one, and dysalloweth the violacion of the same as well in the man as in the woman. Then Chriſte in the cauſe of deuorcement for fornycacyon equaleth & maketh lyke the mannes & the womans cauſe in the reſpecte of adulterye. Marke the. x. Rede the place and note it. For there he gyueth the same autorite to the woman for fornycatyon, that he geueth to the man.

Thyrdely the Ciuile lawe admytteth and lycenſeth the ſame. Cod. lib. v. l. Conſenſu. Legitima. Rede Euſeb. lib. iiii. and tel me whether thou haue an example or not of a woman that put awaye her husbande for fornicacion.

But they obiecte, and fyrſte oute of the olde lawe

lawe that it was not lawful for a woman to put awaye her housbonde, but the man myghte put awaye hys wyfe. I graunt the same, but I am sure the poore woman was not compelled to liue with her adulterous housbande, for the lawe cõmaunded suche a villaine to be slayne and so put the honest partie to libertie, and so shoulde it be nowe a dayes, and then the questyon of diuorsement would be ended. And in the same cause of diuorsemente and to marye an other, Christe is playne Marke. x. Where as he geueth equall power as well to the man as to the woman, and to the woman as wel as to the man.

Then saye they agayne: yea but the man is the head of the woman. Herof infarre they, some priuilege and preeminence to appertaine to the man that is denyed and taken from the woman. Trewe it is, and no man denyeth it the man to be the heade of the woman as longe as they be one flesche, and verye Matrimonye remaynethe betwene them bothe, or els the housbande is the membre of a harlotte & not ỹ heade of hys wyfe, and the wyfe the whore and adultrix of an adultrour and not the trewe wyfe of her housbande after that the faulte of adultrye is knowen, prouyd, and condemned by the worde of God, and the iudgemente of the Magistrate as is afore sayde.

Yet obiecte they agayne if it shulde be lawfull for the woman to make a dyuorse wyth her housbande, Mariage coulde neuer be sure nor constant, for women would chaunge styl at their pleasures. I answere that there is geuen no such libertye to man or woman by the worde of God. Nor no honest man or honest woman wyll seke

any

any suche libertie but rather feare the Lorde, and wyshe that nether they them selues, nor any other shoulde nede thys permission and libertie of godes worde graunted Mat. v. xix. Mark. 10. Farther I dispute not of the fact but of the law it self, whether the facte beyng done as I haue spoken before may be suffred & accompted lawful or not. Also I woulde not that diuorsemente shoulde be lyghtly or at the wyll of euery manne or woman done, but to obserue al these thynges. Fyrst I woulde that bothe the man for hys part, and the woman lyke wyse for her parte shoulde not for any affectyon seke occasions, or false suspicions, nether yet credit euery slaunderous tong.
Then if it happen eyther of theym to fynde hys companyon culpable and gyltie to attempte all maner of meanes secretlye betweene them both to amend the fault, if that auaile not to solicitat the same by honest arbitrers and godly frendes.
And in the meane tyme ỹ innocent partie to pray diligentlye vnto GOD for the partye that is in the lapse.

Thyrdely yf none of these meanes profyte them to appel vnto the Magestrates who be bounde to punyshe the adulterour, or the adultryx and so to set the man or the woman Ciuilie in ỹ worlde at libertye as the crime and faulte hathe alredye sondred them before God, for as the congregacion and Magestrates be testimonies and iudges of the Matrymonye when two persones are coupled togyther lawfullye: so be they testymonyes and iudges of the seperacion whyche is graunted for the vnlawfull violatynge of Matrymonye

nye. Nether dothe the Magestrate dissolue that God hath bounde, nor discople, that God copled but bee iudges of the adulterye and vnlawfull facte that hathe of it selfe before dyssolued that God conioyned. Thus seyste thou good Reader that I gyue no lycence, nor lyberte to eleuat or vemynyshe the dygnyte of Matrymonye nor neuer wyll by Gods grace.

Saynct Paule.1.C.7.sheweth another cause of deuorsemente, when the one of the personnes beyng maryed is an infydele, and of a contrarye fayth. If thys person wyll not dwel wyth the other p is his felowe in matrymony, and a chrystiane, it is lawful to breake the fayth of matrymonye, and marye wyth an other. So sayth S. Ambrose wrytyng in the same place, of saint Paule: Non debetur reuerentia coniugii ei, qui horret autorem coniugii. That is to saye, the reuerence of matrymonye is not dewe vnto hym, that contemneth the auctour of matrymony. And in the same place, Contumelia enim creatoris soluit ius matrimonii, circa cum qui relinquitur, ne accusetur alii copulatus. That is to saye, the contempte of God breaketh the ryghte of matrymonye consernyng hym that is forsaken, lest he should be accused beyng maried to an other.

Thou seyst that the lord Matt.5.19. geuith lycence for adulterye to deuorse, and marie agayne, And Paule for infidelyte. The diuorse that the Bychoppes permit in their lawes, is no diuorse but onely the name of it. For they wil not permit those personnes, thus deuorsed to marie agayne They saye, what God hath conioyned, man should

not

not separate. Who denieth that? God speaketh of the woman that standeth by the law, and ordinaunce of God, beyng lawfullye maried, and do the office of a wyfe. If adulterye, or the case of infidelite chaunce, man dissolueth not the Matrimonye, but the person selfe that offendeth, and the Magistrate is but a testimonye of hys, or herr yle fact, that hath broken, and dyssolued that, that God coupled. And protesteth to the worlde, that they thus dyssolued, may mary agayn, not withstondynge the former mariage. Thoughe mannes lawes admit it not, Goddes lawes doothe, whose wordes, maye not be wrested out of tune, but all wayes applied to the end, they were spoken. The pharisees Mat. 19. capit. demaunded of Christe, whether it were lawfull for a man, to deuorse his wyfe, for euery cause, and to marie a nother: as all thole dyd in the tyme of Moses Deut. 24.

Christ answered directlye to the question, and sayde, it was not lawfull for a man to put away hys wyfe, and marye an other, Excepte she committed adulterie. Then, and for that cause, it is lawfull now in the tyme of the gospell, as it was in the tyme of Moses lawe. But for the frowardnes of conditions, or tedioulnes of maners, men choulde not separat their wyfes, nether from bed nether from borde. Muche lesse marie an other. Hye or she, that cannot wyth wysedome amende the displeasaunte, and croked maners of his, or her mate: must pacientlye bare them. Remembring, yt Christe commaunde vs to be of suche a tollerãcie, and pacience to indure the obloquie, and iniuries of all men though they be our enemies: how muche more the morsolyte, and iniuries of a domesticall cõpanion. A harde crosse, but pacience must lyghten

lyghten it, tyll god sende a redresse. Chryst yet speaketh of an other adultery Matth. 19. whiche those commyt, that mary at one tyme, two wyues, and say, yf a man haue an hundreth (as he maye haue, as wel as two) yet all be but two, and one flesche in the Lord. Christ dooth not so interpretat two, Math. 19. capit. but referreth two, to one man, & one woman, as the texte that he alegeth out of Gene. cap. 1. 2. declareth, saying: haue ye not reden that he, that made from the begynnyng: made thē male, and female. Therfore shall man leue father and mother, & officiate hys wyfe, and shalbe two, in one flesche. Thys texte admitteth no pluralities of wyfes, but destroyed plaine ẏ sentence of those that defende the coniunction of many wifes with one man. For as the begynnyng of Matrimonye was but one man and one woman, created, and maried together: no more shoulde there bee nowe in one matrimonie as Christ there teacheth, and expoūdeth two in one flesche, and not thre or foure in one flesche, the word of god muste bee folowed and not thexample of the fathers in thys case.

It is also forbydden by mannes lawes. Codic. lib. 5. Tit. 5. de incestis et inutilibus nuptiis. Neminem, qui sub ditione sit Romani nominis, binas vrores habere posse vulgo patet, &c. it is communely knowen that noman beyng vnder the iurisdiccion of Rome can haue two wyfes, saythe the emperours Dioclet. and Maximian. s. Paul. 1. Eorin. 7. gyueth a godly precept if it were godlye vsid, rede the chapiter at the beginnyng. The conclusion of the sentences is thus, speakynge to the persons maried, departe not thone from the other except it be by consent for a tyme, to applie

fastyng, and praying, and then come together again, leste the deuyll tempt you for your intemperancie. If Paule could do any thyng with men that bee maried, they would not for their pleasures, or priuate lucre make so many viages out of their countreis, or within their countreis leauing their wyfes, children, and housholdes as forsaken orphelynes.

Howe lyght so euer this vngodlye people make their gaddynges, or peregrinations: they shalbe culpable, and accomptable, for as many faultes, as is donne by hys famylye, throughe hys absence, and negligence, before GOD. Howe thys synne of adulterie is punyshed, Rede Genes. 12. 20. 39. Job. 31. legem Julia. Inst. libr. 4. Titu. 18. de pub. iudiciis, and loke not howe man vseth nowe to punyshe it, that rather accompteth it a vertewe then a vyce, but se what punyshemente GOD appoynteth for it in the scripture.

Caput. xi.

The eyght commaundement.

Thou shalte not steale.

Thys eyght lawe, extendeth to thys ende, that we geue vnto euery man that, that is hys. And in so doyng we resemble the master of this lawe God almighty, that abhorreth all iniustes, and louyth equite and right. As here is forbydden to stele the goods of other: so is there com-

commaunded, and required to employ dilygence in kepyng the goodes, that be our own. Remẽbrynge that euery manne receyueth at Goddes hande hys goods and parselles thereof, and not by fortune or hys owne trauayle. Therefore to abuse them is not onely a losse of the goods, but also Iniuries, vnto the dyspensacyon of GOD, who willeth the ryche to geue gladlye and wyth thankes vnto the poore, the poore to receaue religiously as out of the spence, or seller of the lorde with thankes geuynge.

The ryche to exercise hys fayth in geuyng, and to thinke that the way to be riche, is not to muck vp in the coffer, but to bee lyberall, and to put oute muche to the poore, for the commaundementes sake, and thynke the promesse of GOD wyl sende it in agayne. The poore to exercyse hys fayth in receauyng, when he hath nothynge at home, yet God hathe opened the harte of one or other to geue hym hys necessaryes, and that alwayes GOD is faythfull in hys promes, & wyl geue bread to the hungry at all tymes opportune. Psal. 145. 4. Reg. 4. cap.

This lawe principallye, forbyddeth all iniuryes that afflict, or diminisheth the ryches, faculties, glorye, estimacyon, fame, and all other thynges expediente for bodye and soule, all actyons, and trauerse of the law, that myght be ended charytably wythoute breache of loue, and all other vncharytable expenses, all violente, and forcable oppressyons by nyghte, or daye, as well of them as robbe wyth the hande by the highe waye side, as of them that by counsell, affectyon, auarycc, hatred, or by request of letters inuerte, and peruerte iustyce. Lykewyse al fraude, and gyle in bying,

Wyll

yng, or sellynge, and breakynge of promys in all bargaynes, and contractes. Or when there is taken from the lawe, that whyche is hers, that is to saye, when she taketh execucyon and punyschemente of one il doer, and not of an other, not because theyr causes dyffer or be vnlyke, but that she is robbed by force of her iustyce, by the iniuste persones, and iudges, that iudge not by the law, but agayns the lawe. As thys robberye of iustice is vsed communely agaynste goddes lawes and mans: so hathe it optayned a commune sothe sayinge amonge all people. Dat veniam coruis vexat censura columbas, that is to say, he geueth pardon to the rauens, and oppresseth the Doues wyth exaction. The sentence meaneth, that the greate Theues and Robbers are at libertie, and sometyme occupy the seate of iustice, when the litle thynes are hanged. He is not only a theefe, that by day robbeth, and breaketh mennes houses by night, but also those that by anye meanes let the thyng to be paid, that is dew, whether it be to the lawe, or to those that be vnder the law. Two maner of wayes al iniuries, and wronges are done. The one wyth holdyng an others ryght: and the other in takyng away an others ryght.

The thynges vniustlye wyth holden, are the goods of the body or of the mynd, of the body are these, the housband, the wyfe, the chyldren, the seruātes, the patrones, & the pupilles. Mony, ware, and all suche other thynges as is vsed in the lyfe of man necessary for the body. If these thinges be trewly gotten, the owneure muste Godlye vse them to hys glory and to the profyt of hys neyghbour, if they be gotten with fraude, gile, & deceit, kepe thē not, for they be none of thyne, restore thē

to

to the ryght honour, or elſe it is theft, and noman can diſpence wyth the for theym: though thou ſhryue thy ſelfe to the pryeſt and cauſe al the maſſes of the worlde to be ſaid for the, or if thou be delyuered from that ſuperſticion hoſt of the goſpell neuer ſo muche.

Let thē that trade the courſe of marchaūdiſe in theyr vocacion, beware of this daunger. Such as hathe the cure of ſoules beware they holde not their ſtipendes, and deſerue them not. Suche as be ſeruantes that they eat not theyr maſters bred, & receaue theyr wages for nought. As for thoſe men that geue theyr wages, to ſuche as lyue an ydyll, and vnoccuppyed lyfe as the moſt part of the nobilite dothe nowe a dayes: it is agaynſt Goddes lawes to kepe anye ſuche in theyr houſe, for they mayntayne ydines whych is forbydden. 1 Tel 4.2. Theſſa.3. and the ſeruaunte that receaueth it commytteth theefte, for he is commaunded to labour with his handes to fede him ſelf, and other. Though it be vſed of prynces, poteſtates, and all menne of the worlde, yet that excuſeth not the faulte before God. For it was neuer reden in the lawe of God nor in the law of any man that had knowlege in a commune wealth, that an ydyll man was accompted as anye membre thereof, as ye maye rede in Plato, and Ariſtot. what perſones be mete to dwell in a commune wealth.

Howe vnrewlye a ſort of people the ydell men be thou mayſt ſe by the wrytynges of Cicer. When the Empire of Rome fell oute wyth it ſelfe by ſedicion. libro. 6. de Republi. and in an Epiſtol. ad Matronem. Crudeliter enim otioſis minabantur: eratq; iis et tua inuiſa voluntas, et mea oratio. Noman ſhould retayne the wages of his ſer-

nannt, but satysfye alwayes hys couenauntes. Farther they offende agaynst thys lawe of God that by forse or vyolence, fraud or any other way vniustly wyth holde and kepe any mannes chylde, or seruantes, as those do, that by forse or fraude marye any mannes chylde agaynst the wyl of hys parentes. Suche as hathe greate forestes, or parkes of dere, or Conyes, that Pasture, and fede vpon theyr neyghbours ground. Or Columbaries where as Doues assemble and haunte, and those fede, of the poores corne: I refer it to the charyte of euery man whether the kepyng of suche destes be not agaynste Goddes lawes, and mannes lawes, and whether it be not suffred rather for a fewe mennes pleasure, then for manye mennes profyte.

If any man shuld kyl any of those beastes, it were felonye in many places. Where as the lawe Ciuile calleth those wylde beastes the goodes of the ownour, no lenger thē they byde at home, or haue a purpose to returne home, whiche wyll neuer be as longe as they fynde good bayte in the poore mannes pasture or corne, except they be chased home. Whether those beastes be not as well the poore mannes, yf he can take them in his pasture, as the owners, rede the lawe. Inst. lib. 2. Tit. 2. De rerum diuisione et acquirendo illarum dominio. I cannot tell wyth what good cōscience any manne can fare wel wt the detrement of hys neyghboure. Let euery man iudge with charytye whether it be well done or not. As it is synne to retayne vniustlye these goods of the bodye, whether they be ours or other mēs: so it is to retayne the goods of the mynd. As good cōsel, learning, wysedome or any other thyng else, that may ayde

oure

mute brother in thynges of relygyon and vertew. And as euery man that seyth hys brother wante thynges necessarye for the bodye, in case he helpe hym not hathe no charyte in hym, as John sayeth. 1. John.3. so he that seeth hys brother wante the knowledge of GOD, and good counsell, in case he ayde hym not the beste he canne, is culpable of hys brothers dammacyon.

The other part that contayneth the transgression agaynst thys lawe is, in takyng awaye another mannes ryght, or goods, whiche goods lyke wyse be of the body, or of the soule. Of the bodye as I reherced before, whiche are taken away by force, or violence secreatly, or appertlye. As by theues, pyrates and other, that agaynst Goddes lawes, and mans lawes spoyle, and robbe. Lykewyse suche as warre in the defence of anye commune wealthe, and vnder the pretence of warfare, thynketh all spoyles, and rapes to be lawfull as those do that vnder the name of iustice compt vnpunyshed all insultyce. Suche as by fraude and crafte in byyng or sellynge, makynge of bargaynes or other contractes deceane anye man is condemned by thys lawe of theefte. As those that sell wares that be naughte, or corrupted, for thynges lawfull. The thynges that be good, for more then they be worthe, whyche vseth not their crafte to profyte manye, but for theyr owne p[ri]vate commodytie. Of this auarice, commeth vsurye, fraude, false contractes, breakynge of faythe and promyses, contempte of all truethe and honestie, forstallynges, and ingrossynge of marketes, compactes, and agreementes betwene the ryche, that thynges may not be sold, as they be wer

the, but as their auaryce hath agreed vpon. This maketh scarsyte of all thynges, and robbeth the pooze mẽbzes of euery cõmune wealth, and bzing hyghe the greater parte of suche commodytes as be in euery realme into a few ryche mennes handes, so that they cannot be sold as cõmune goods of the Citiyl wealthe, but as the gooddes of one pzyuate person, the whiche Monopolie oz selling of one man, is forbyddẽ, not onely in the lawe of god: but also by the lawe of mã. Cod. li. 4. 79. & yt vnder a great payne: Bonis pzopzijs expoliatus, perpetuitate dãnetur exilij. That is to saye: forsaying his owne goodes & to be dãned to perpetuall exile, oz banishmẽt. Justinian saw wel, whẽ one solde bought, because only he might sel again, was not pzofytable but hurtful for the commune wealthe. As it is in bying, & selling of thinges mouable forbydden to vse fraude: so is it in the goodes of the erth vnmouable, as lãdes, houses, and possessions, which now in maner are only ỹ goodes of the ryche. And so hauised that the pooze cã not gyte as muche as a cotage to put hym selfe, hys wyfe, and hys childzen in, whiche crieth vengeaunce in the eares of the god of batel. Esa. 5. rede the ca. & se the curse of god against those insacyable raueners, & eaters of the poze. Yet whẽ they haue all together and suffrethe not the pooze to haue noz house noz rente: they wyll occupy yet al craftes & trade of bying, & sellyng, that the pooze man shall haue nother goods noz handye crafte to helpe hym selfe wyth all. How doth these men heare, oz rede the wozd of God that biddeth them geue theyr owne goods to the pooze: whiche neither geueth theyr owne, neyther suffreth them not to bye at a reasonable pzice the thing that is

not

not theyrs. The Empe. Honor. & Theod. cod. lib. 4. tit. 63. de cõmer. et mercat. gaue other lawes for theyr cõmune wealthes, wrytting in this maner. Nobiliores natalibus et honorũ luce conspiculos, et patrimonio ditiores perniciosum vrbibus mercimonium exercere prohibemus, vt inter plebeios et negotiatoris facilis sit emendi, vendendiq; commercium. That is to say, suche as be of noble parentage, and bearing rule in the commune wealthe and ryche by patrymonye we forbyd to exercyse bying and sellyng whych is hurtfull to cities, that among the cõmune sort of people, & occupiers in the trade of bying and sellyng myght be the more facile or commune. This facultie and trade of merchaundyes, that now is vsed for auarice, was inuented for a good purpose to cõmunicate suche thynges as was necessarye for the lyfe of man & not to the vse that now it is applyed. Plin. in pan. Diuersasq; gentes ita cõmercio cõmiscuit, vt q gẽtium esset vlgauum, id apud omnes gẽtes natum esse videretur. Such as god hathe gyuen goodes vnto or possessyons of the worlde, shuld liue vpon the same, and he that hath one craft to lyue by, shoulde not occuppe two for feare of doyng wrong to his neyghbour.

As for vsury and applying of monye or anye thynge elle to an vnreasonable gayne: it is none other then theft. I would mẽ shuld rather refrain from giuing of mony to agayne all together: thẽ breake the lawe of charite, that helpeth wythout lokyng for gayne Lu. 6. Leui. 19. and also. Exod. 22. Deut. 23 because vsurye is playne forbydden. The lawes and cõstitutiõs of the magistrates cyuile admitteth certayne gayne, and vsurye, as ye red cod. li. 4. ti. 32. thoughe they be in many thinges

ges scarce to be borne withall, yet I would they were well obserued, but suche is oure tyme that euery manne is in thys case, a lawe to hym selfe and taketh what he can. Here is forbydden also all games for money as dysse, cardes, cloyche, and other, whiche is verye therte, and agaynst charyte, that woulde rather augment hys neyghbours goods then make them lesse. For the diminution of any mannes fame, as when for payne glorye any man attrybute vnto hymselfe the wyt, or lernyng that an other brayne hathe brought forthe: whereof many hath cõplained as this of Virg. Nos ego versiculos feci, tulit alter honores. They make a fayre shewe wyth an other brydes fethers as Isopes croe dyd. This offence Var. 3. calleth plagiũ. Imponnes plagiario pudorem, spekyng of hym that stale hys bookes. Suche as are appoynted to be commune, & publike receyuers that twille alke the thyng dew of the people, ones for them selfes and ones for the Lorde. Or such as beare office to se ꝑ treasure of a cõmune wealthe preserued, and augmented as it is nede, with the reuenewes that belonge to the same as receyuers, auditours, tresurours, paymasters vo other, commit more then thefte, yf they vse anye parte of the goodes belongynge to a commune wealthe to a pryuate vse, pandect. libro. 48. lex. Iul. and causeth the superioure Magistrates to charge their subiectes wyth newe exactiõ, whiche shoulde not nede to be done yf all thynges payed by the people, were trewely broughte home, and faythfullye leyde vp to the vse it was gathered for. A greater thefte yet is it to constrayne anye person that is fre, to do anye thynge agaynst hys libertie, as many tymes ꝑ fader doeth hys sonne,

sell

sette hym as a bondman, and mary hym where he lyst, and to whome he lyst. Thus offend lykewise, those that perswade any mānes chylde to forsake hys parentes, or any seruauntes theyr master, and is punyshed in the law with death, or exile. It is also theste, to oppresse any iuste cause that is in contrauersye, by force, affection or autorite of any superiour power, or request by letters, not onely against goddes lawes. Deut. 25. But also agaynst mannes lawe. Codic. libro. 2. Titu. 13. where as by these wordes.

Diuine admodum constituit D. Claudius consultissimus parens noster, vt iactura cause afficerentur. ii. qui sibi patrocinium potēciorum aduocassent: vt hoc proposito metu iudiciarie lites, potius suo marte discurrerent, quam potentiorum domorum opibus niterentur. That is to say: the godlye and moste prudent prince, oure father Claudius were godly decreed, that those should lose their sute, that optayned the healpe of noble men: that by thys feare, all causes of contrauersis myght be vsyd indifferentlye, rather then to depend of the estimation of any superiour power. If thys theste were auoyded poore mennes causes should fynde more grace, & riche mennes conscience more vertue. Especiallye the iudges that forgyte what place they be in, and serue the world more then God.

Howe detestable and great offence it is before God, thus to corrupte iustice they may e learne of Dauid Psalm. 82. that beginneth in Latin: Deus constitit in cetu Dei. That is to saye, god stryth or is present in the Senate, or place of iudgemente. & hys Psalme all iudges should learne by

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harte, and practise it, lykewyse marke the seconde verse of the Psalme, that sayth thus. How longe will ye iudge peruersely, and corrupte iustice at the request of the ill. In the ende of this verse is a word in Ebrew Sela, the whiche of the Ebricios is diuersly interpretatid, Psal. 4. but to passe ouer other meanynges, where so euer thou rede it: thynke there is in the same verse some special and notable thynge to be marked. It is in this verse Sela here signifieth almuche in Englyshe as though Dauyd had sayd. Oh, howe great offence is it before God, to peruerte at any mannes request iustice, Or elle Dauid put this word, Sela there as though he had sayd, It is a cōmune faulte and accustomed maner of iudges to haue respecte of persones in iudgemente. The Psalme conteyneth but. 8. verses. The iudges may ẏ soner lerne them, and the better beare them in mynde.

The greatest thyfte domme of all is, Sacrilege in robbynge of the good appoynted to an holy vse. The goods appoynted for the poore, for the mayntenaunce of scoles to bryng vp youth in, in suche learninge as shalbe necessarye for the ministery of the churche, and gouernaunce of the commune wealthe.

Or in takyng from the Ministers the condicion and goods where vppon they lyue. Who should by gods lawes honestly be prouided for, by the heades of the commune wealthe. 1. Thessa 5. it is an horrible offence to take these goods away frō the godly vse they be appoynted to: so is it ẏ like offence to enioy thē vndeserued. As those do that hathe hospitales, Spittelles, and other suche almose appoynted for the poore, and apply it to their owne vse, the whiche crieth vengeaūce

before

before God. Also those that are apointed in Colleges or Scoles to lerne, or teache for the stipende they receaue, yf they do not their office commytte sacrilege. Suche as lyue of spirituall tithes pensions, landes, or other Goodes appoynted to teache the people the worde of God, and minister hys holye Sacramentes, in neglectyng their office and dewtye, offend in the same offence. Or when one man, and suche a one (whiche chaunseth many tymes that doothe not, or cannot do halfe a mannes office for suche a place) hath masye mennes lyuinges.

But of what so euer gyftes he be of, he should not haue two mens liuinges which the Bishopes lawes admit by pluralites, and Totquotes. But this is claw me and I wyll clawe the. If the byshops permitted not theyr priestes to haue two benefices, it may fortune the priest would lykewyse say, the Byshop should be bishop, but of one citie, and in dede so it should be, and vntill the Magistrats bring them to that poynt, it shalbe as possible to heare a byshop wade godlye, and symply through the scripture in all case of religion, as to dryue a camell throughe the Iye of an nedle.

A great pitie it is to se, how far that office of a byshop is degenerated from the originall in the scripture. It was not so at the begynnynge, when byshops were at the best, as the Epistole of Paul to Tit. testifieth, that wylled hym to ordayne in euery citie of Crete a byshop. Ti. i. cap. And in case there were suche loue in them nowe as was then towardes the people, they would say them selfes, there were more to do for the best of them in one cytie, thē he could do. They know that the primatyue church had no suche byshop-

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yes as be now a dayes, as examples testify vntyll the tyme of Siluester the firste, a lytle and a litle, ryches crept so into the churche that men sought more her, then the wealthe of the people. And so increased within fewe yers, that bysshopes became princes, and princes were made seruauntes So that they haue set them vp with their almose and lyberalite in so highe honoure: that they can not plucke them downe agayne withall the force they haue, what blyndnes is there befall in the worlde that can not se this palpable yle, that oure mother the holye churche had at the begynnynge such bysshopes as dyd preach many godly sermones in lesse tyme, then oure bysshopes horles bee a bydelynge. Their housholde was the scole, or treasure house of good ministers, to serue ꝑ word of god, and ministration of the sacramentes. If it be so nowe, let euery indifferent man iudge. The Magistrates that suffer thabuse of theis goodes, be culpable of the faulte. If the fourthe parte of the Bysshoppryke remayned vnto the bysshope it were sufficient.

The thyrde parte to suche as should teach the good learnyng. The seconde part to the poore of the diocelis. And the other to maintaine men of warre for the saue garde of the commune wealth: it were better bestowed a greate deale. For it is nowe yll vsed, and bestowed for the greatest parte vpon those that hathe no nede of it, or else vpō such yll men as shoulde be mayntayned with no mannes goodes. It were well done to prouyde for suche as by yll byngynge vp, cannot now otherwyse lyue, and prouyde suche meanes that here after no more offende in that kynde of lyfe. If any man be offended with me for my thus sayinge

inge, he loueth not hys owne healthe, nor Godes lawes, nor mannes, out of whiche, I am alwayes redye, to proue the thyng layed to be true. Farther I speake it of loue and of no hatred.

The actes of the Apostelles dooth shewe that in the primatiue churche suche as wer conuerted vnto Christ vsed a synguler liberalite towardes the poore: and lykewise other writers namely S. August. lib. 1. De ciuitate dei, that many mē were founde ryche in Rome when it was taken by the Gothes, and again within. 14. yere after by Geysericus the kynge of Wandale but they were riche for the poore, and not for them selfes or suche as were ryche, and maketh mencion of one Paulinus the bychop of Nole a cyte in Campania. That was excedynge ryche, but for the poore, as oure bychopes shoulde be, that nowe applye the best part of their bychopperikes to a prodigal vse in theyr owne houses, or in large fyes, and giftes, hospitalite, and other beneuolence vpon the ryche. Let all men, yea, they them selfes (affection put a parte, and the loue, or study of many) iudge in thys case whether euer they rede in the new testamente, or haue any one godly Bychop in ỹ primatiue churche for an Exaumple that vsed the goodes of the holy goste, the ryches of the poore, the possessions geuen for the preseruation of godly doctrine, and the ministerie of the churche as they do. If it seme good vnto the Higher powers that thys yll may be tolerable, and borne with al. for the honoure of the realme, and doynges of suche expedicions as shalbe expedient for them to do when they be commaunded.

Their honors knoweth ryght well, that nothynge

thynge commendeth a realme moze then where euery man in hys degre, is as ryche as the scripture of God permitteth, and that bychoppe doth moost honoure vnto the realme, that kepeth hys houshold and disposeth the same accozding to the lozme, and rule of the wozde of god. 1. Tim. 3.

Titus 1. as foz suche expeditions in the euelle wealthe as shoulde be committed vnto these ministers of the church, the commune treasure house should beare it, they should be resonably prouided foz, and the reste, and ouer plus taken from them and put to some other godly vse. Loke vpō the Apostles chefely, and vpon al their successoꝛs foz the space of 400. yeres, and then thou shalte se good bychoppes and suche as dylygentlye applyed that paynfull office of a bychop to the glorie of god, and honoure of the realmes they dwelt in. Thoughe they had not so muche vpon theie heades as our bychoppes hath, yet had they moze within their heades, es the scriptures, and Histories testifie, foz they applied all the witte they had vnto the vocation, and ministerye of the churche, where vnto they were called. Oure Bychoppes hathe so muche witte, they can rule and serue as they saye in booth states. Of the church, and also in the Ciuile policie.

When one of them is moze then any man is able to satisfye, let hym do allwayes his best diligēs: If he be so necessary foz the court, that in tyuile causes and gyuynge of good counsell he cannot be spared: let him vse that vocation and leaue the other, foz it is not possible he should do both well. And a greate ouersight of the pzynces, and Hygher powers of the Erth thus to charge them wyth two bourdens, when none of them is

is able to beare the leste of them boothe. They bee the kynges subiectes and mete for hys maiestie to chose the best for hys courte that be of the realme, but then they muste bee kepte in their vocation to preache onely the worde of God, and not to put themselfes or be apoynted by other to do thynge that belongeth not to a bychoppes vocation.

This is theefte of suche goods as appartayne vnto the bodye.

There is an other kynd of the soule, as when the ministers geue not vnto suche as bee committed vnto theyr charge the worde of god, simply, and plainelye in a tong knowen, and leye not the people towardes the lyfe euerlastynge as ỹ word of god teacheth, to knowe that for Chrystes sake only without all respecte of workes, sinne is forgeuen, and that we are bound to do the workes that God commaundeth vs to do, and be expressed in the scripture, which is the regle and rule to lede the churche by, John. 15. Suche as preache mannes lawes and workes, not commaunded in the scripture robbeth ỹ scriptur of her ryches. Likewyse those that attribute more then is dewe, or lesse then is dewe, vnto the holye Sacramentes instituted by Christe committed sacrilege.

They take from the sacramentes to muche, that saye, they be but external sygnes to knowe the churche of Christ by, from suche as be not of the churche. As the Romayne ones was knowen from an other citisen by hys gowne, or those that say they may be donne or lefte vndone as it pleasethe man, that vseth them. They adde to muche to the sacramentes that attribute asmuche vnto them, as vnto the grace and promis that they conteine. As to the Sacramente of Baptysme

remyssyon of synne, when it is but an externall confyrmacyon of it Roma.iiii. And vnto the holye supper of the Lorde they attrybute a dystrybucyon, delyueraunce, or exhybytion of Chrystes naturall bodye, where as it is but a confyrmacyō of the grace, & mercy that he bought for vs vpon the crosse, wyth shedyng hys precyous blude, and death of hys innocent bodye, as the wordes sheweth playnly Lu. 22. 1. Cor. 11. where Christ saith, he dyd not institute hys laste supper, that menne should bodely eat his body: but that they shoulde do alwayes the same, in the remembraunce of his death. And cōsider the grace, that he optayned for vs in his body and blude, & be thākful for the same. Great petye it is, that the Deuil hath so preuayled in many mē, that obstinatlie wythout reason, and auctorite of the scrypture, preache their phantasies vnto the people of God, and woulde perswade that theyr imagynacion, or dreame of Chrystes holye body, were true, and substauntiall bodye. But suche is the deuilles malyce. Nowe that many mē are perswaded that the substaunce of bred remayneth, & can no lenger deceaue them in sensible thynges: he taryeth them to as greate an ill, or worse then that, and woulde make them beleue that a phantasye, or dreame of a bodye, that hathe neyther, quantite, nor qualite to bee a trew bodye. Thy good reader without al affectyon consyder the reasons, and auctorite of Gods worde, that I shall rehearse here brykely agaynst those theues that robbe the humanite of Christ of all humane qualites and quantites. Fyrste they iudge the body of Christ, that is in heauē to haue all properties, and condycyons of a trewe man, and of the same selfe body in the sacrament, they

take

take away al the condicions, & qualites of a trew mans body.

They must shew by the scripture, that one, and the same bodye, Jesus of Nazareth the seede of the holy virgin perfyt god, perfyte manne, consistyng of mannes flesh, and a resonable soule hath and hath not, at one, and the same tyme a bodye wyth all dymensyons, qualytyes, and quantites of a trewe manne in heaueu, and wythout all dymensyons, qualites, and quantites at the same tyme in the sacrament. This put as a pyller, and foundacyon of thy fayth, that as he is a perfyte God, wyth all the poꝛpeeties, and condicions of a trewe God, where so euer he be, so is he perfyte man, wyth all the qualites of a trewe man where so euer he bee, consystynge of a resonable soule, and mannes flesche, Joh. 1. Ebꝛ. 1. They saye thou muste not iudge so carnally and grossely of Christes bodye. Beleue thou the scryppture, and byd them shewe the, the place in the scryppture that thou shouldest not iudge so of a trewe physycall, and mathematicall bodye whyche Chriſte nowe hath, as ꝑ fingers of S. Thomas bereth recoꝛde, Joh. 21. the handes, and Iyes of all the Apostles. 1. Jo 1. and also hys ascencion beareth recoꝛd. Acte. 1. Let them pꝛoue, that they speake, by the scripture and shew where Chriſt was euer pꝛesẽt in one place visible, and in another place pꝛesent at the same tyme, inuisible.

They say, we must speake as the scripture speketh, that sayth by the breade Math. 26. Marke. 14. Luke. 22 thys is my bodye: and of these fewe woꝛdes yll vnderstande they dreame, woonderfull misteryes, that the substancyal body of Christes humanyte is pꝛesente, by miracle, and a way

celestiall, passyng all mennes capacities, with ma
ny other far fet imaginacions and new fōud ter=
mes, whych the scrypture neuer knewe of. Howe
be it, if thou marke theyr conclusyon thou shalte
fynd nothing but the name of a body whych they
haue genē to thys chimere, and monstre that theyr
phantasye hathe conceyued. They speake of the
letter: and none goeth farther from it then they.
Chryste sayde: This is my body that is betrayed
for you, the whyche was a vysyble and sensible bo
dy as the Iyes of those that saw him hange vpō
the crosse, testefye. They saye it is an inuisible bo=
dye that occuppeth not place: but the scrypture
sayth the contrary as thou seyst by the wordes of
the supper. Luc. 22.

Hold them therfore by the scrypture fast, and
when they name the mooste holye humanitye of
Chryst, and would haue it wyth the bred, byd thē
showe the, the bodye. For the texte saythe that he
shal come as visible vnto vs as he departed from
vs. Act. 1. If they say, that place speaketh, of hys
commyng to iudgment and not of hys presence in
the Sacrament, deny theyr sayinge. For the texte
sayth that he shall be in heauen tyll that tyme of
iudgement. Act. 3.

It is euyll done of anye manne to speake as
the scrypture speaketh, and not to take the mea
nynge of the Scrypture. God of hys mercy geue
menne grace to know the treweth. Before Chryst
in hys supper called the bread hys body: se how
he forsawe thys after euyll, and phantastycall
dreames, that men would take his wordes, con=
trary vnto hys mynde. In the. 6. of John he tel=
leth hys dysciples, that to eate hys bodye, was
to beleue in hym. That auayled not, but streyghte

way

way sayed, the wordes that I speke be sprite and lyfe: and calleth them from the letter. Yet agayne the thyrde tyme in the same place saythe, what yf ye se the sonne of man ascēde where as he was fyrste. By these reasones he toke away al bodely eatyng, and rygure of the letter. Lyke wyse after the supper, lest they shoulde dreme yet of a bodely presence, because Sacramentallye he called the bread hys body he repeted agayne the same wordes, John. 16. It is expedyent that I departe.

Agayne, I go to my father. I came from my father into the worlde. I forsake the worlde agayne, and go to my father. Why shuld not these places holde theyr auctorytye, and teache vs to vnderstand these wordes, this is my body, seynge that boothe before, and after the Supper, Christ tolde them by playne wordes, he woulde not bee in the worlde, and so do the institution of it declare. That this Sacrament was, and shoulde be a memory of hys blessed passyon, and paines suffred in the flesche; and not a dystrybution of the flesche, it selfe. Luke. 22. 2. Corinthi. 11. None of theym that putte thys corporall presence in the bread yet hether vnto, neuer coulde interpretate the wordes of the Supper aryght. I woulde be glad to heare it ones if they wyll not admyt the alteracyon of the bread wyth the Papistes, they wyll, and can do non otherwyse, but interpretate the wordes thus. Thys is my boby. That is to say, very bread, and my body, and refer the verbe (is) to two dyuerse substaunces, to the bodye of Christ, and to the bread, whych is playne agaynst the nature of a verbe substantiue, to be at ones two dyuerse substantiis. Seyng Sainct Paule dothe interpretate, and expound this worde (is)

in the ſacramente of cyrcumciſion (and all Sacramentes be of one nature) by thys worde ſygnyfyed, or conſyrmeth Roma. 4. what ſhoulde men meane thus to trouble and vexe the churche of Chriſte wyth newe doctryne. Alſo it is a commune maner of the ſcrypture, to attrybute vnto the ſygne, the thynge mente by the ſygne. GOD knoweth, what a weake reaſon thys is to ſaye people muſt ſpeake as the Scripture doethe, and woulde proue thereby, a reall, and bodelye preſence of oure ſauioure that dyed for vs, and aſcended into heauen. Sytteth at the ryghte hande of god almyghtye. And from thence ſhall come to iudge the quycke, and the deade. Did not Arrius defende hys hereſye wyth as good an argument as thys, when he ſpake as the ſcripture doeth, and ſayd: Pater maior me eſt. My father is greater then I. Or myght not a man proue by the ſame reaſon, that Elie, Eſaye, and all other Prophetes, before Chriſt came, to be deceauers of the people, & falſe preachers. For Chriſte ſayde Io. 10. as many as came before me were theues and murders. He that ſpeaketh thus ſpeaketh as ꝑ ſcripture ſpeketh. There is not, nor neuer was Chriſtian Reader, Heretick but ſpake in the defence of his hereſye, as the Scrypture ſpeaketh. But take not the meanynge wyth the worde, as we muſt do excepte we intende to robbe the holy ſcrypture of her true ſenſe, and vngodly forſe the letter, from the true meanynge thereof: as thoſe do, that rather conſtrayne the vnlearned conſcyence with feare: then perſwade them, wyth good Argumentes out of the Scripture.

They intricat the wyttes of men wyth ſophiſtre and illuſyon that they knowe not what they

heare,

heare, neither they them selfes what they say whē the ozacyon is ended. Foz a trew body, they shew a blancke shadowe, oz rather phantasie of a body and all theyz wozdes hathe broughte forthe nothyng lesse then a bodye that they promysed to delyuer vnto hym that they woulde perswade. As those that Horace speketh of:

Parturient montes, nascetur ridiculus mus.

They say he that beleueth not theyz wozdes that they haue a true bodi with: Hoc est corpus meum Was neuer well perswaded of the fyrste artycle of hys fayth, scilicet, I must beleue that god is omnipotente. So we do. But with this reason they subuert themselfes. Because ye se in ỳ Sacrament GOD doeth not make the thynge they speake, & therfoze it is not there, foz yf he woulde it shoulde be: it must be a manns bodye wyth all the qualytes therof, foz Christe hathe none other bodye, but that he toke of the holye vyrgine, and is alwayes visible & subiect vnto ỳ sences where soeuer it be, John. 21. 1. John, 1.

When they trouble the with the wozdes of the supper (thys is my bodye) returne vnto all the sacramentes of the old Testament, Gen. 17. Exo 12, and thou shalte fynde that they were the confyrmacyons of the thinges they were called and not the thynge it selfe. Romano. 4. Then loke vpon other places of the scrypture, John. vi. 16 Mark 16. Luc. 24. Act. 1. 3. 7. beleue thy credo. He ascended into heuens, Sytteth at the ryghte hande of God the father almyghtye from thense shall come to iudge the quicke and the deade. Wylte thou not beleue all these places, as well as the dreame of theym that Chokythe the wyth one place of the Scripture cuyll vnderstande.

Let thole vntractable men iudge, what they wyll of the Sacrament and holy Supper of the lord. Beleue thou wyth the Scripture that it is but a memorie of CHRISTES deth: a confirmacion and mysterye of oure redempcion. Luke. 22. 1. Corinth. 11. Luke. sayth, do it in the memorye of me, and lest any man should saye that memory is to receaue the corporal body of Christe. Saynct Paul. 1. Corinthi. 11 interpretateth it playnly and sayth: the eating of the bread, and drinking of the wyne is done to shewe, the death and passyon of Christes body, till he come.

We must therefore in thys kynd of theft, and al other: study to make restytucyon, and to paye euery man his as it is wrytten in the lawe, and Prophetes, Exodi. 22. Esaye. 3. Amos. 3. Luke. 19. of the whyche restitucion wryteth Saynete Augustin ad Macedonium Epistol. 54. The whiche no man should prolonge, nor commende the doing therof vnto his executours but he that hathe committed the fault muste make the mendes in thys case, vnto hym that he hathe deceaued.

Yf thou canste not remembre whome, neyther howe muche thou haste defrauded; lette that be thy dayly studye to call to remembraunce some waye as well to restore the goods yll gotten, as thou foundest meanes to optayne them. And be no more ashamed to returne to grace, then thou were to lost it. If thou fynd no persones to whō thou shouldest restore it, geue it to the poore, and not to suche as shall synge Requiem for the after thy death. And geue no lesse then thou hast taken awaye.

The goods that be trewly thyne, thou shalte vse aright if thou obserue these two rules.

Fyrst

Fyrst if thou put no trust in them. Red the.61 Psalme. Wath.6.1. Tim.6.

Deconde if thou vse them to the honor of God to the necessyte of this present lyfe wythoute excesse, moderately wyth thy frendes for humanyte, and aboundantlye wyth the poze for charyte, so shalt thou haue ynough, and leue ynoughe as Abzaham dyd to hys sonne Isaac.

¶ Caput. xii.

¶ The nynthe cõmaundement.

Thou shalt be no false wytnes agaynst thy neghbour.

In the eyght commaundement ye se how God bounde the handes of manne from robbing of hys neyghbours Goodes the whyche is as it were a manacle or hand facle, to kepe them from doyng of yll.

So doeth he in thys nynthe commaundement bzidle the tonge, from hurtynge hys neyghboure. Whiche is if it be well vsed the mooste precyous membze of man, if the contrarye mooste detestable, and pernicious, and yll incozrygible, ful of pestiferous poylon, Iac.3. this precept commaũdeth a modcracyon of the tonge and requyzethe the trueth alwayes to be sayde as occasyon requireth, that noman hurt hys neyghboue whych may happen where thys lawe is neglected manye wayes. In the soule, in the bodye, in hys name, or in hys goods, and is cõmitted ether by wozde, wzytynges, simulacion, dissimulacyon, or by a-

nye

my other beke or lygne, whiche are all there for bydden. Lykewise that noma being called to bear testimonye in any matter should speake other, the the trueth, for he that is a false witnes offendeth both agaynst God and his neighboure. Here is forbidden al kind of lies that be contrary to charitie. There be thre kindes of lies.

The fyrste men call iocosum mendatium, when in bording they merely speke of thinges untrewe that rather extende to exhilerat the company, the to any mannes harme. This kind of bording is not commendable amonge christian men that shoulde seke other meanes, to occupy the tyme w all, and hathe more vice and lyghtnes then vertew, and grauytye.

The seconde sort of lyes is called mendatium officiosum, and is required, when otherwyse yl, or murder cannot be auoyded as ye rede Exod. 1. where the mydwyues beinge commaunded of Pharao to kyll all the males amonge the Israelites, at the tyme of theyr byrthe, sayde, the women of the Ebrewes were delyuered before they came to the. 1. Sa 19. Michol Dauids wyfe by the same meanes sauyd Dauid. Sodyd Jonathas capi. 20. Dauid in the. 21. by thys meanes optayned bread of Ahimelech the Hyghe pryeste in Nobe, and auoyded the handes of Achis the king of Gath. The thyrd kind is called mēdaciū perniciosum, a pernicious and hurtfull kynde of lyinge that commeth of malice, hatred, enuye or dysdayne and extendeth to the hurt of hys neyghbour. Thys kynde is damnable whether it bee in ciuile causes, or matters of religion, specially to be abhorred in diuines and preachers of the churche that cause men to erre from the waye of

saluation

ſaluacion taught vs by ꝑ ſcripture, and to bryng people frome the olde lerninge of the Patriarches, prophetes, and Apoſtles, to the newe learnynge of menne, from oure mother the holye chuꝛche, and the ſpouſe of Chriſte Ephe.3. from a chuꝛche buylded vpon the doctrine, and foundation of the Prophetes, and Apoſtelles Ephe.2. vnto the ſinagoge of the deuil, buylded vpon the doctrine of Antechriſte. Here is forbydden al thinges that hurteth, and not the thinge that can honeſtlye and charitably profyt the trueth, and a good cauſe.

Thys law extendeth againſt thoſe that by any falſe meanes contend in iudgement to ouercome a ryght cauſe, or moleſt an honeſt perſone wyth ſlaunders, and lyes, or ſuche as fayne vntrewe accuſacion, and crymes againſte anye manne.

Who is not onelye damned by thys lawe of God, but alſo by the lawe of manne. For when an vngodlye, and malicious perſon is ſuffred to lye and ſpeake what he lyſteth vnpunyſhed, there is nothynge more pernicious in the worlde to make debate and to breake charyte. Therefore not onely Gods lawes requireth the ſlaunderer to bee punyſhed with the ſame payne that is dewe for the offence that falſelye he hathe accuſed his brother of, Deutrono.19. Matth.7 Luc.6. But alſo by the lawe of the.12.tables in Rome. Auguſti. de Ciuita. libr.2. capit. Inſtit. libro 4. Titus.18.libro. Pandect. de iis qui infamiam irrogant, ſlaunderours bee not vnpunyſhed. Lykewiſe thoſe that ſecretlye intende diſſencion, or debate betwene perſones, and hearers, of tales, that they them ſelfes haue fayned out of theyr owne malicious interpretinge of a

thinge

thynge donne to a good purpose, or the wordes spoken to an honest end, contrarye to the trewe meanyng of them. Agaynst such speaketh. S. Aug. de Ciuit. lib. 19. cap. 6. qui ponet in iudicio debet penam similem sustinere, quamuis sint vera, quia occulta manifestanda non sunt. That is to say he that ppounyth the thyng he cānot proue, though it be trew, he should suffer the lyke paine hymselfe, for thynges secreat should not be openyd. Understand þ if the matter apertaine vnto god, charite, the gouernours of the cōmune wealth, or vnto the commune wealthe it selfe: then should the ill charitably be opened, yf it cannot be secreatlye remedied. Deut. 13.

Here is forbydden all flattery and curynge of fauour. An ill that destroyeth, citie, and worlde, Raygneth in Moses cheyre, in the court of princes, and euery priuate house, where as men careyth not so they maye kepe them selfes in fauour or come into fauoure what they prayse, or what they dispraysc, So it please theyr maisters, these Paralites, and seruile sort of men holde vp yea, and nay as the winde bloweth, whiche is of all seruitudes the greatest. It is not without cause that so manye wyse men hathe geuen counsell to beware of this pestiferous kynde of people. Cato Cum quis te laudat iudex tuus esse memento. That is to say if any man prayse the, remembre to be thyne owne iudge. Cice. de offici. 1. Cauendum est ne assentatoribus patefaciamus aures, ne adulari nos siamus. That is to say, we must beware we open not our eares to suche as praysseth vs falsely, and not suffre oure selfes to bee flattered. None be so muche in daunger of these ill menne, and daungerous synne as the princes,

nobles,

nobles, and superiour powers of the erth. Therefore Ouid, saythe.

Agmen adulantum media procedit in aula.

That is to say. The Cluster of flatterers walke in the middes of the court.

To thys inhoneſt and filthy gayne ether pouerty, or auaryce ſtoreth them as Cic. writeth ad Heren lib. 4. Duc res ſunt que poſſunt homines ad turpe compendium commouere, inopia atq; auaricia.

Farther there is here forbydden the iudge to admyt, or any man to offre in iudgemente, anye partiall, fore wrought, or concluded cauſe, in caſe it be knowen: the perſon accuſed, may appel to a higher iudge and refuſe the teſtimonys, that ſpeake of hatred, or being corrupted other wayes by loue, or mony, whether it bee al redye payed, or yet to be payed, Cod. Libr. 4. Tit. 20. when the lawe saythe thou ſhalte not aunſwere as a falſe wytnes agaynſt thy neighbour, it declareth that it is lawful to ſhewe the trueth when he is required whiche condemneth the opinion of thoſe that thynke it not lawfull for a Chriſtian man, to contende in any cauſe, before the ciuile Magiſtrates of the Erthe. Remembre thoſe. 4. thynges in geuinge of teſtimonie, and then thou ſhalt not offende. Fyrſte remembre God, and the truthe, and do for them almuche as thou mayſt. 2. Put a parte all affeccions, feare, loue, and hatred.

Conſider what the cauſe is, and not whoſe the cauſe is. If any man ſpeake good, or yll, kepe one eare ſtopped wyth thy fynger, and heare him that ſpeaketh with the other. So dyd Alexander the great, and when he was demaunded why he dyd ſo: he ſayde he kept thone eare cloſe, to heare

the

the other parte. And that is the greatest testimonie that any man can haue to commende hys wisdome, and so we be commaunded Exod. 23. Leuit. 19. rede the chapter. 3. Se thou sayne nothynge, nor adde nothinge, to the cause whether it bee good, or bad, as the Pharises dyd agaynst Chryste, and hys holy Martir Saincte Steuen. 4. Se thou hyde nothynge, nor dissemble, but speke plat, and playnly asmuche as thou knowest. If thou obserue not these. 4. thynges it is not onely thefte againste charite, but also sacrilege againste God. Whiche he abhorreth Prouer. 6 rede the chap. and shall not be vnpuniched. Deut. 19. capi. rede the place. The end of this precept is that we vse in all thynges a symple verite towardes all men without fraude, deceyt, or gyle in worde, and dede. And all that is before spoken in many wordes, the sume and hole, is that we violate not, nor hurt with slaunderous wordes, calumniat not the thynge well spoken or donne, nor other wayes, our brothers name, but be glade in all thynges, to promote him, bothe in goods, and fame.

Caput. xii.

The Tenth Commaundemente

Thou shalte not couet thy neighbours house, nether desyre thy neyghbours wyfe, ether his man seruaunte, ether his woman seruaunt, ether hys oxe, ether hys Asse, ether anye thynge that is thy neyghbours.

AMuche as is necessarye for mannc to lyue an vp right and godlye lyfe in this worlde bothe towards God and man is repeted in the Nynne commaundementes afore yf they be obserued accordinge to theyr institucion, and minde of almighty god ỹ geuer of ỹ same. As he delyreth al the externall actes of man to extende vnto the glory of god, and vtilitie of oure neighbour: so dothe he in thys laste precepte require, that the mynde and soule of man be replenyshed wyth all affections and dylyre of loue and charitie. That what so euer we do, it ber don with out vayne glorye, and hypocrysye frome the hearte, not shewinge one thynge outwardlye, and haue an other secretlye in the hearte. And this commaundemente is referred to all the other as Christe saythe Math.5. Thoughe the wordes of the commaundemente make mencyon onelye of the concupiscens of suche thynges as be our neyghbours possession. As hys house, his wife with other suche Goods as be hys.

And in this precepte is declared specially oure infirmite, and weakenes that we are al miserable sinners. Roma.7. for neuer was there or euer shal be, onely Christ excepted but offended in thys precepte, to what perfection or degree of holynes so euer he came vnto.

No creature borne into the worlde coulde satisfye this lawe, and all holye sayntes had synne remaynyng in them as longe as they lyued Psal. 142.1. Joan.1. Roma 7.1. Corin.4 Psal.129.1631. Job.9. Exod.34. of the whiche places we mayst lerne to call for the greate, and inestimable helpe of God that we maye be quyt, and saued from this imperfection, in Christe Jesu, and accomp-

ted

ted in him the chyldren of God and satisfiers of the lawe Roman.8. for by thys lawe is requyred suche a charite, and syncere loue towardes god, and man: that the mynd should not haue almuch as any contrary motion, or any resistaunce at al, to stayne the glorie, & bewty of this loue. Whiche comprehendeth all those commaundementes afore rehersed as Christe sayethe. Matth 22 Mar. 12. and lyke wyse Matth. 7. all thynges that ye woulde men shoulde do to you, the same do ye to them.

Thys is the law, and the prophetes. Do that by these wordes ye may knowe what is the scope and ende of the lawe, truly none other thyng the to bryng men to iustice and honestie of lyfe, and to make hym lyke vnto the law, & so vnto almighty God, whose ymage the lawe expresseth, and the more man confirmeth hym selfe to lyue after the lawe, the more he resembleth the almyghtye God geuer of the lawe. Moses when he woulde breuely call vnto remẽbraunce the summe of Godes lawes sayethe.

Et nunc Israel quid petit abs te Dominus deus tuus, nisi vt timeas Dominum, et ambules in vijs eius: diligas eum, ac seruias ei in toto corde, et tota anima, custodias q̃ mãdata eius. Deut. 20. That is to say. Therefore nowe Israel what dothe the lorde thy God aske of the, sauyng that thou shouldest feare the lord, & walke in his commaundementes, loue hym, and serue hym, wyth all thy harte, and lyfe, and to kepe hys commaundementes. And repetethe the same wordes agayne. 22. cap. the law would that our hartes shoulde bee replenyshed with the loue of god, of the whiche loue procedethe the loue towardes

ours

oure neighbour as Paule wryteth 1.Tim.1.

The occasion of al hatred that we beare vnto God, his holye worde, and oure neighbourr, is the iewe of our selfes, & the vanite of this worlde. In this commaundemente is not onelye forbyd the effecte of yle, but also the effecte and desyre towards yle. Not onely the effect, lust, concupiscens prones, inclinacion, desire and appetite towardes yle: but also when man is moost destitute of sinne, and moost full of vertue: mooste farreste from the deuill, and nerist to God: oute of hell, and in heauen, Philippens.3. Yet is hys workes so vnperfit, that if it were not for the free, liberall, and mercyfull imputacion of iustice in Christe Jesu man were damned. Roma.7.8. Psal.143. He that considereth this precept well, shall the better perceaue the greatnes of goddes infinite mercye: and vnderstande the article and doctrine of free iustification by fayth.

For all thoughe grace preuent the doyng of good, and folowe it neuer so muche, yet is the worke vnperfyt, and satisfieth not the perfection of the lawe, onely it is Christes merites that we be saued by. The whiche article the diuell mooste enuyeth, and goeth about to oppresse as much as is possible. Confesse thy self therfore in thy moost perfeccion and saye: Lorde God haue pitie and compassion vpon me alwayes and for euer: thy vnprofitable seruaunt, Luk.17. and when thou speakest of grace remembre it is not onely the free gyfte of God to preuent the in doynge well, and to folowe the in the same, but also free imputacion of lyfe eternall whiche thou canste not merit neither with grace, nether without grace.

For as I sayde before to what perfeccion so

what perfection so euer thou be come vnto: thys lawe accuseth the. Thou shalte not coupt But because thou trowest, and beleue in Christe Iesu thou shalt be sauen, Iohn.3.4.5.6. and where as the lawe promyseth nothynge but vpon suche condycyon as we perfourme it to the vttermoost, Christe Iesu take the from her, the rygure and extremyte of her iustyce in vs, and layeth it vpon hymselfe. So that the blysse eternall that the lawe promyseth for workes: GOD geueth vnto vs by grace, for hys sake that onely satysfied the lawe Christ Jesus Roma v. Ephes.i. Colloss.i. Galat.4 And in this Argument of fre iustificacion wryteth, Saynte Paule in the leuen fyrste chapiters in the Epistle to the Ro. where as in the 4. he putteth Abraham for an example that is the father of all beleuers, in whome we maye see howe the frendes of God are iustifyed, or optayne the fauoure of God. And sayth that Abraham was iustyfied by fayth. Genes.xv. and before circumcision. Where as thou seyst, two thynges.

One that the vncircumcysed was iustyfyed. The other that no man was iustyfyed by the merytes, or benefytes of the sacramente. Lykewyse he was prompted to be the heyre of the worlde because of hym should be borne Christe Jesu the Lorde of the worlde. Id credit, non per Legum meruit.

Thys he beleued, and not by the law merited. Gala iii. an other reason Paule alegeth that Abraham, and al other are iustyfied by fayth.

It is not possible that the promise of GOD shoulde be irritated or made vayne: but yf it dependeth of the justyce of the lawe, it could not be

certayne

certayne. Therfore nadeth he, freely by fayth, why the fayethe in optaining remission of synne beholdeth only the mercye of God in Chryst Jesu, and loketh vpõ none other merites. Yet marke more: he sayth that grace is the heryptage of the beleuer, by the iustyce of fayethe, Romanorum.iiii. Then it is not meryt. Heredes nascimur, non emimus. We are borne heyres, and bye it not, as those say that attrybute remyssyon of synne to workes or Sacramentes whyche doth testyfye or confirme, the frendes of GOD, and not make them gods frendes. Roma.iii.

Thus thou seyst what the lawe is, howe thou arte bounde studiously to obey it, and howe it is fulfylled in Chryst Jesu, whose iustyce is thyne. If thou beleue in hym, as thoughe thou haddest perfectly satisfyed the law thy selfe.

Certayne obiections that kepeth man from the obedience of Gods lawes solued.

Caput. xiiii.

¶. Of tyme, and place.

AND it is the manner of all Oratours not oncelye to stablysche the matter they intreate of, wyth suche reasons, Argumentes, and probacyons as beste maye confyrme, and stablysche theyr purpose, but also ad suche reasons, as maye inclyne the hearers to fauoure the thynge spoken: and lykewyse leane in theyr myndes suche perswasyons, as myghte in mas-

ther pryche them forthe, and by force constrayne them to put in effecte and practyse the thyng spoken of, and then to remoue suche impedimentes, and breake the force of suche contrarye Argumentes, as maye be obiected to let the thynge they would obtayne and proue. So doeth Moses in the booke of Deuteronomii as thou hardest before, leaue no argumente nor reason vnspoken of, that myght excitat, stirre vp, prouoke and forse vs to the loue, obedyence, and execution of Goddes lawes, as the. 28. chapiter of Deuteronomii sheweth. In the. 29. and. 30. he remoueth al the obiections impedimentes, and lettes that withholdeth vs from the obedience, and doyng of Gods lawes.

The fyrst Sophisme or carnal obiection is when men say it is no place, nor tyme nowe to lerne, or obey the worde of GOD, we be not in a monasterye, in the scole, or in the temple: we be in the brode worlde, and muste do as other menne do and rather serue the place we be in, et vlulare cum Lupis. Barke with the Wolfe then speake of the Scrypture. So doeth they reason of tyme lyke wyse. Nowe it is to daungerous a seasō to reason any matters, let it passe tyll the worlde be more quyet, and suche lyke. As the Israelytes myght haue sayde to Moses that commaunded to obserue thys law when they came into the lande of Canaan.

We obserued not these preceptes in the wylderues, wherfore then more in Canaan, we kepte them not for the space of. 40. yeres, no more wyll we here after. Thys obiection he breaketh, and proueth that the lawe shoulde be alwayes obserued, and in euerye place: and sheweth howe the

obserua

obseruacion of the lawe was rewarded, and the neglectyng of it punyshed. And declareth the same by examples. God fedde his frendes in the deserte by miracle frome heauen, and preserued all theyr apparell that it consumed not, nor perysshed in the wearyng, for the space of.40. yeres. Then of Pharao and the two greate kynges of Hesbon, and Basan, Sehon, and Og.

¶Caput. xv.

ii. Excepcion of persones.

The second obiection is, when men put from them selfes the obedience of the lawe vnto other. Saiyng, let the Priestes, and Monckes kepe the lawe and learne it. What should a Prynce, Magistrat, or Gentle manne be bounde to learne and kepe all those holy rules. Farther. youth cannot be tyed to so streyght canonnes it must not so be brydeled.

Suche as be parked in, with hyghe wales and seperated frome the worlde muste obserue these commaundementes of GOD. Thys wicked acceptacyon of persones, Moses destroyeth, and mooste Godlye repeteth and numbreth the membres of the Churche, the orders, and decrees of the same. Repeteth the wordes of the alyaunce, Sayinge: Vos omnes hodie statis coram domino Deo vestro, Principes vestri, tribus vestre, Seniores vestri, prefecti vestri, atq; omnes viri Israel. Paruuli quoq; vestri, vxores, vestre, et peregrinus tuus. &c. That is to say. All ye thys day stand before the lord youre God,

youre Prynces, youre trybes, youre Elders, youre Officers, and all men of Israell. Youre Childzen, youre Wyues, and thy Gest, and so forthe, Wede the place. And why they stoode before the Lorde, the texte declareth. To entre alliaunce with hym. No maner of person is excluded from the lege. Whereby we knowe as Gods mercy is commune for all menne, whyche is the fyrste parte of the condycion expressed in the lege so alyke is the obedience towardes the lawe required of all menne: specyallye of suche as be the gouerners of the people in the mynisterye of the Churche, or elle in the gouernaunce of the commune wealthe. If the preacher be ygnoraunte of Goddes worde, and of a dyssolute lyfe what Godlynes or vertew can there be in hys hearers. If the kyng, Prynce, Magistrate, or Rulers of the commune wealthe, nor knowe goddes lawes, nor folowe iustice, equite, temperaunce, nor sobriete. What honestye or vertwe can they looke to haue in theyr subiectes. They muste gyue example of all vertew. Let them beware be tyme that vse these obiectyons, for yf they thynke to haue God for theyr God, let them obserue hys alliaunce. For he wyl punnysche the transgressours wythout respect of persons whosoeuer it be.

Caput. xvi.
iii. Presumpcion.

The thyrd obiectyon, or Satanicall sophisme is presumpcyon or securite of Goddes wyll, when men knoweth what is to bee donne yet agaynste hys knowlege presuming of Gods

mercy

mercye doth the thyng that is yl. Thys horryble synne extendeth wonders farre. The one sytteth in iudgemente and falsely iudgeth. The other clymeth to honoure, and ryches by flatterye, vsurye, simonye, extorsion, fraude, and pyllynge of the poore. The other holdeth in the trueth to be spoken, and letteth out the lyes that should be kept in: with all suche other like vices, as raigne now a daies in the worlde. They heare by the wordes of God, that those yls and abhominacyons be cursed of God, yet hope they the contrary and thynke yet to haue Gods fauour, as the text saith Deute xxix. Rede and marke it: Cum audierit verba iuramenti huius, benedicat sibi in corde suo dicens: pax erit mihi, etiam si incesscro in imaginatione cordis mei, vt addat ebriam sitienti.
That is to saye, when he heareth the wordes of thys othe (where God sweareth to punyshe the yll. Deut. 28.) he promiseth good to hym selfe, saying in hys hearte, yea yf I walke in the ymagynacyon of my hearte, and take my pleasure there is no danger. This diabolical presumption is thocasyon that men not onely fall into dyuerse kyndes of abhominacyon, but also persuer in the same yll, let euery man iudge his own conscience and se. Agaynst the worde of God he taketh hope, as it semeth hym of Gods mercye, whyche is no hope at all, but the veryc wyeth, and halter of the deuyll to strangle at length hym, that is thus perswaded in thys yll, and daungerous opinyon. They thynke it is fayth, where as it is very arrogancy, a frewe knowledge of god, when it is but a deuyllysh illusion, and false opinion of man as it appereth in the same place by Moses wordes. Non agnoscet Dominus vt propitietur ei, sed fu-

mabit tunc furor Domini, et zelus eius in virum illum, et cubabit super eum omnes maledictio, que scripta est in libro isto, delebitq; Dominus nomen eius sub celo. Deut. 29. that is to saye, the lorde wyll not fauour hym, but then be angeye, and kyndle hys Ire agaynste this man, so that euery malediction wrytten in thys boke shall reste vpon hym, and the Lorde shall destroy hys name vnder heauen. Wede the place, and lerne to auoyde such securite and sinister iudgement of GOD and his nature. The original, and fountayne frō whens thys presumpcyon sprynge th is ignorācie and a truste in other mennes vertues for whose merites they thynke to be saued. Some saye they haue Angels, and Archangelles, and many other holy saynctes in heauen that commend theyr saluacyon to God An other trusteth to suche workes as maye be done vpon the earthe for hym, and he do nothynge hymselfe but lyue as he lyste in a vayne hope, to haue solace in iniquitie.

Thys great offence is norysshed dyuerse wayes. Fyrst when men iudge nat a ryght of Gods nature that he is as angry with sinne as ỹ scripture sayth. The seconde when menne iudge a misse of Goddes workes. When they se, he punished one for synne, he thynketh not that the same punyshment appertayneth vnto hym. Moses teacheth, and setteth before the people the workes of God, hys wonders and merueiles donne in Egypte, in the cyties of Sedom, and Aemora, Adam and Seboim the which ỹ lord subuerted in his Ire, and fury, and sayd these workes only punyshed not those that offended, but also shoulde teache all other men to auoyde Goddes displeasure: for to that ende myracles of punyshmentes bee

done

don, as Christ saythe Luke.13. tofore warne men of ẏ il to come, and thus hathe he alwayes called men to penaunce.

If they woulde styll be naughte, at lengthe he punysshed cruellye, as not onelye the holye Hystories of the Byble testyfye where as ye see, kynges, and kyngdomes, chaunged and destroied, but also in prophane wrytters ye shall se, by what myracles God called the Magistrates, and people of the commune wealthe to repentaunce. Titus Lyuius libro tertio de secundo bello Punico, writteth that an ox calued a horse, in the.7.booke, a Pygg varryd wyth a mannes mouthe, and a chylde borne wyth an Elephantes heade. Valerius wrytteth libro. 1 capit iiii. that a Mare foled a Hare in the kynge of the Persians campe called Xerxes. Who as some wrytters recorde, brought agaynste the Atheniens.1700000.menne of war. Whom Themistocles the Captayne of the Grekes ouercame in ẏ See. Herode wrytteth thys Hystorye at large. Had kyng Xerxes consydered the worke of God he myght haue lerned that there was a god that would turne the force, and corage of hys horsemen, into the feare and timidite of the tymerous, and fearefull hate. Liuius lib.3. de vrbis origine wrytteth how the heauens burned, and deuided it self in two li.2.de.2.bello Punico, the see bākes burned. The sonne was sene to fyghte wyth the Mone, and lykewyse two Mones to be sene in ẏ day.libr.3.he saythe that the See burned. These supernaturall workes myghte haue taughte the people of those dayes amendemente of life hadde they not ben blynd as we be that neuer take profyt by any worke of God, otherwyse thē to eate

the

the reuenues of the earthe as the brute beastes of the same, nor no more knowledge of god by the motions of the heauens then the ox, or horse, that lyke wise see them, and yet nether the wiser nether the better. If we marked the. 8. and. 19 Psal. we shoulde knowe they were made to an other ende. The gentiles shame vs, all a way that lerned by the reuolution of the yere that nothynge was durable in this mortall lyfe Horat. Carmi. lib. 4.

Immortalia ne speres monet annus, et almum.
Quae rapit hora diem.

The thyrd reason is that mē iudge amisse of Gods promyses that sayth he wyll punyshe doutles for synne all maner of people, bee they neuer so stronge as the prophetes alwayes testifye. Vide. in especiall. He sayde if the people conuerted not from theyr doynge of il, God woulde kepe promyse wyth them, and destroye theyr lande, but they beleued it not but sayde, Templum domini Templum domini. Templum domini.

The temple of god, the temple of God, the temple of God. They iudge then as manye doo now adaye when they se their cyties, and contrey stronge they thinke it is not possible to bee ouercome. So thoughte the Troians and deceaued them selfes as the prophecie of Nerei fore spake Post certas hyemes uret Achaicus.

Ignis Iliacas domos. Hor. Car. lib. 1.

An other so esteemeth the foole of the people and putteth their confidence in the same sayinge: lette thys babblynge preacher saye what a lyst God is not so cruell as he speaketh of. It shall cost many a broken heed before any enemy entre any parcell of oure commune wealthe, but truste to it if sinne bee not banyshed, ỹ Ire of God wyll finde a way

in

in at laste, and the deferringe thereof is onelye to call vs to a better life & not that he is a slepe, or approueth our yl lyfe. Roma.2. as thou seist example of the Israelities in the lande of Canaan whiche was passing stronge, and the inhabitauntes thereof the onelye commune wrathe of God, as they sayde. The temple of God, the temple of God, yet at the last Nabucadnezer that they loked not for was theyr destruction Esay.22. marke the punyshmente and the cause thereof whiche was synne and lerne to beware, taught be an other mannes yll.

Caput. xvii.

4. Curiosite.

The fourthe let or impediment is curiosyte & ouer muche searching the pryuytes, and secreates of God when men of an il, and lycentious lyfe returne not to penãce as the scripture byddethe. But mounteth straighte waye into Goddes prouidence and predestination, cõtemnyng the wyl of god that is made open to him in the scripture, that God woulde hym now to repent, and to receaue grace. Searcheth to know ẏ thinge that neuer was made open to mã or angell the euẽt, & ende of thĩges to cum. Thus reasoneth wͭ him selfe, who knoweth what his laste houre shalbe, wherfore fauoureth god the one, and not the other. Some tyme the good makethe an il end, and the il a good. In this opinion, and inscrutable misterie he werethe all his wittes, and at the ende of his cogitacions, fyndeth more abstruse, and doutfull obiections then at the beginnynge

nynge, so that he commeth from this scole nether wyser nether better. Moses Deu. 29. remouethe this vngodly let, and impediment saying: Secreta domini dei nostri reuelata sunt nobis et filiis nostris vsq; in seculum, vt faciamus omnia verba legius huius. That is to say, the secreat of the lorde our God ar made open vnto vs, and vnto oure chyldren for euer, that we do al the precептes of thys lawe. The whiche wordes playnlye condemneth our folyche, and audatious presumpsion that seketh to knowe what shall happen vnto vs in the houre of deathe, and wyll not knowe the thynge that shoulde be done in all oure lyfes, to say that God woulde haue vs knowe the thynge that is opened vnto vs in the scripture Goddes mercye promised in Christ Jesu, and folowe hym in all vertue. If we offende to repente, and leaue synne then hathe he promised mercye, and wyll geue it Moses sayth cap. 30. Deut. Do the thing that thou arte byd to do, and folowe the wyll of God made open vnto the in hys worde. As for the dysputation of Goddes prouidence is a curiosity, and no religion, a presumpcio, and no faith, a let of vertue, and fartheraunce of vyce. When thou heareste penaunce spoken of, lerne that lesson oute of hande leste peraduenture thou be neuer good scoller in Theologye, of goddes lawes. It fareth manye tymes wyth vs that longe go to scole in diuinite, and yet neuer good diuines, as it fareth in the scole of Methozyke where as yf at the begynnynge the scoler profyte not as Aristo. sayth he shall neuer bee good oratoure. Therefore Moses sayth in the. 29. capi. Dent. Non dedit dominus vobis cor ad intelligendum et oculos ad videndum, atque aures ad audiendum

audiendum vsq; in presentum diem. That is to saye, God gaue you not a hart to vnderstande, Iyes to see, nor eares to heare vntyl thys present daye. Here dooth Moses speke ironice, & semeth to deny, the thig he woulde affirme. As Arist. or Cicero mighte saye when they haue applyed all their labour & donne the best they canne to make their scolers lerned yet profyteth nothing. Then departe out of the scole, and say vnto their audyence: I neuer opened vnto you the science that I aught you. Not that the faulte was in hym, but in the auditours that neglected theyr dylygence and doctryne. So doothe Moses now speake of God, not that the faulte was in him, that those vnkynde people vnderstode not the doctrine he taughte, but in thē selues as it appereth in the texte. For he vseth now the rode of persecution, punnysheth them, beteth them, yea and kylleth thē because they would not lerne the thyng he taught them. Yea farther he sheweth that hys pleasure was, they shoulde chose the good and leaue the yl, to be in wealthe, and auoyde the wo.

This argumente he proueth of his awne nature, whiche is amiable, louynge, and holye, inclyned to do well vnto man, and to be at peace with hym. But because man of hys owne malys contemneth the worde, and doctrine of God, he is not onelye rigurouse, and seuer againste manne, but also he waxeth so angry for synne as he that chafeth, and moueth hym selfe that all men maye perceaue by his countenaunce he is offended. Therfore saythe the texte. Fumabit furor Domini. Deut. 29. that is to saye, the furye of god shall smoke againste the synner. Oure gospellers be better lerned thē the holy gooste, for they wyc-

kedlye

hedye attribute the cause of punyshmente, and aduersite to goddes prouydence whiche is þ cause of no yll, as he him selfe can do no yl, and of euery mischiefe that is done they saye it was Goddes wyll. The holy goost putteth an other cause as it is wrytten here. Deut. 29. that is to say, Wynne in man, and the contempt of hys holy word. Farther the payne is not inflicted by predestinacio to lose man, but boothe predestination and the affliction extendeth to call man from damnation Ezeche 33. 1. Cor. 11. Psal. 118. Apo. 3. Esay. 26, 28. Hebr. 12. Prouer. 3. Mat. 11. Roma. 11. Esa, 61. The blynde soothe saiers þ wryt of thinges to cum are more to be esteemed then thele curiouse and hyghe clymmynge wyttes: for they attribute the cause of yll vnto the yl respectes and sinistre conjunctions of the Planetes. Refuse not therfore þ grace offred, nor ones receaued banyshe it not with ill conuersacion. If we fall, let vs heare almightie god that callethe vs to repentaunce with his worde and returne, let vs not continew in sine, nor hepe one synne vpon the other, lest at last we come to a contempt of God and his worde, for remyssion is promysed to as many as repente as Moses sheweth in the. 30. chap, Deut. and lykewyse all the scripture, and examples therof. But remembre what the texte sayethe that thou must conuerte vnto God, that by the meanes and mediation of Christe, and that with al thy harte and then thou mayst hyde remedye. Conuert not, to superstició and dye a Masse for thy synnes, or loke helpe of any sainct: but onelye of god as hys word teacheth, John. 15. for he that strake the for synne can heale the agayne. Say not in aduersite as Cicero dyde, Nisi quis Deus, vel casus aliquis subuenerit,

cut,

erit, salui esse nequeamus, lib.16. Epist,148. For there is nothynge in heuen nor yerthe that sauyth but god alone.

Caput. xviii.

5. Desperation

The fyfte let or impedimente is desperation, when as men thynke they cannot be sauyd, but are excluded from al mercye. And this is not a lyght and smale let for men that hath offended. And is contrarye vnto Presumption, for presumption hathe some similc and shewe of hope for althoughe man offende the wyll of god, yet doth he trust in the doing and perseueraūce of yl that God wyll not punyshe.

The whiche impiete and wickednes, taketh from god hys iustice. Of the contrarye nature is desperation, it taketh from God his mercye. For when they offende and continue in synne they thynke there is no mercye lefte for them. The which sinne and blasphemie thus proceedeth in man. The desperat person hathe now his Iye in Goddes iustice, redeth, heareth, and seyth how cruelly, and with rigure he reuengeth the transgression of his lawe. Beholdeth the examples in whome God executed the same rigure and punishment, that his conscience is oppressed wyth al, consydereth his awne strengthe whiche is prone vnto nothinge but vnto yll. Seeth how difficill, and harde þ thinges be that God commaundeth, specially e because of hys accustome and long continuaunce in synne.

This

This diseurse, and progresse in that knowledge of synne beareth him in hande þ it is impossible to returne vnto God. Then doothe they for the more part abridge and shorteneth their awne dayes, or else chose an other kynde of lyfe then God appoynteth in the Scripture. As Sardanapalus the laste kinge of the Assiriaunce prescrybed at hys deathe this rule to lyue by, and lefte the worde of god, of whome Justinus. lib. 1. wryteth.

Ede, bibe, lude, post mortem nulla voluptas.
Cum te mortalem nozis, presentibus exple.
Delitiis animum, post mortem nulla voluptas.

That is to saye, Eat, drynke, playe, for after deathe there is no ioy.

Iuuenalis:

Et Venere, et cenis, et pluuis Sardanapali.

Moses lyke a good phisicion teacheth a remedy agaynst this dangerous disease, and sheweth the waye vnto god, declareth that God is full of mercye, and redye to forgyue, and begynneth his oration in this maner vnto suche as be afflicted, and oppressed with synne: Cum itaq; venerint super te omnia verba ista. That is to saye. when there commeth vpon the all those thinges, Deuteron. 30. Rede diligently the chapiter and marke it. Moses sayth there when God hathe afflycted the for thy synnes and thou returnest vnto him with all thy harte: he shall delyuer thee from captiuite and receaue the to hys mercye agayne. Of the whiche texte lerne thys doctryne, that God wyll alwayes forgeue howe manye, and how horrible, so euer the synnes be, Roma. 5. Ezechiel. 33. Romano. 11. Ioan. 3. Math. 11. and learne to feare of presumption and to beware of

desperation

desperation. God desireth thy obedyence towardes the lawe thoughe thou canste not fullfyll it. Lykewyse he desyreth to do well vnto thee, and not to punyshe the. Hieremi 20, Rede the place and also Esay. chapt. 49. Luke 15. and se what paternall and moze then fatherly loue god almyghtye beareth vnto all vs mysserable synners in chziste Jesu his onelye sonne. Who is oures by kaythe, whiche saith, soiye, & onelye leadeth vs to eternall lyfe as Chziste saythe. Joh. 3. so the father loued the wozlde that he wouldc geue hys only sonne foz it, that all that beleue in him, cannot perysshe, but hathe lyfe euerlastinge, and so. John: 6. He that beleueth in me hathe euerlastinge lyfe.

But vnto thys waye of lyfe (to Chzyste by kaythe) all men be not bzought after one sozte. Foz as mannes lyfe is not mayntained with one kynde of meates, but the childe with pappe, the full age with stronger meates, the eithe wyth commune meates, the sycknes with suche as bee of lyghter digestion: so is it in bzyngynge manne to kaythe in Chziste Jesu oure sauioure. One doctrine and lernynge cannot do it, because there be diuerse soztes of people, in the wozlde, Some hypocrites, that would iustify themselfes by theyz wozkes.

These knowe not the greatnes of synne, nether theyz owne imperfection, neither the damnation of God agaynst synne, John. 16. Thys man should not haue the free remissiō of synne in Chziste Jesu pzeached vnto hym, but the law and tenne commaundementes, that by it, he lerne fyrste to knowe the hozrour of synne and greatnes of Goddes Ire againste it,

An other sorte lyue without all feare, and honestie, a fylthye lyfe, as wel of those that confesse the gospell, as those that hateth it: those because they knowe not the abhomination of their sinne, and the seuerite of Goddes angre againste it, bee not mete to haue the gospell of remission of synne preached vnto them, but to be instructed in the lawe, and rather brought to a feare of goddes punyshmente, that remayneth for all impenitent persones. They shoulde be excomunicated, and punyshed with the discyplyne of Goddes worde, that fyrste they might knowe theyr synne, and acknowledge their damnation. Thus Christe taught the yonge manne that trusted in his owne workes, Matth. 19. Marke. 10. Luke. 18. because he was an Hypocryte, he preached not vnto him the gospell of fre remission of synne, but sende hym to the lawe and to the workes therof, not that he mente man coulde fulfyll the lawe, or iustifie him self by the workes therof: or that Christ woulde not he shoulde be partaker of hys mercy, but that the hypocrite might cum to acknowledge of hys synnes, the Ire of God, and damnation of him selfe by the lawe.

The whiche thinge knowen, he should be constrained of necessite, to seke hys saluacio by fayth in Christe Jesu, excepte he woulde perishe in hys synne. Saynete Paule dyd not byd the Corinthians preache faythe and remission of synne vnto the adulterour that continued in sinne: but byd them excommunicate hym, and as manye as dyd lyke offence, and that no man shoulde eat or drynke with hym. 1. Corinthe. 5.

But vnto suche as knowe theyr synnes, and be troubled with the heuynes therof as Dauyd

was

was, that sayd Psalme.38. Thy dartes lorde are shut in me, and thy handes oppresseth me . No part of my bodye fre from payne, because I haue synned. For I am drowned in synne and the punyshment there of is more waightie then I can beare. The sores and woundes that thou haste stryken me with all for my synne, stynche, and speweth out, fylthe and corruption for my transgression, and so forthe with a dolorous and lamentable oration . Rede the Psalme, it begynneth. Lorde chasten me not in thy Ire.

There shalt thou lerne trewe penitence. To him and suche lyke as the lawe hathe wroughte her office in, appertayneth the preaching of the gospel of remission of synne, and deliueraunce frome Hell in Christ Jesu. So christe preached vnto Marye Magdaleyn Luke .7. For as she had most greuously offended, so knewe she her self, and was afflicted with the dolours of hell, when she cam: to Christ to know the way to heauen, he sende her not vnto the law, for the law had fyrste donne her office in her & made her afeerd. Therfore poore wretche, she heard thy synnes be forgiuen, & thy fayth hath saued the. There is an other sorte mete to heare the gospel, and not to be fered with the lawe. To say, such as hath through Christ remission of theyr sinne, and walketh by faith in the vocation of God, yet durynge thys mortall lyfe heareth about with them, the reliques and remanent of sinne in theyr bodyes. To these men preacheth Saynct Paule the Gospell. Roma. 8. Nulla condemnacio est iis, qui inciti sunt Christo Jesu. That is to say: There is no condemnation vn to thē that are grafted in Christ Jesu, lest this mā

shoulde to muche sustayne the waight of the lawe as Paule maketh exclamation for feare of the rigure of it in the.7. chap. Roma. Farther vnto this man it is also necessarye to mengle the lawe now, and then, to this ende to kepe hym in his office, in the feare of God, that by the lawe the affections of the fleshe may be kept vnder, & by the Gospell, maye be preseruyd the spirite, and order of faythe.

This is to preache in the churche of God. Not to feare the sorowfull consciens with the rigure of the lawe: nether to flatter those Hypocrites, Epicures, and lasciuious gospellers with the promesse of faythe, vntyll suche tyme as they amende, and the lawe donne his office in them. And in case preachers had vsed, and applyed the scripture to the vse it was wrytten, and as their auditours had nede, there had neuer ben suche a soden, and horrible defection from the Gospel in many places as now we see.

Caput. xix.

6. Ignoraunce.

The syxte let or impediment where with men excuse them selfes from the obedience of the lawe of god, is the pretence of ignorancie ẏ whiche they thynke shal excuse them. Thus they say: the scripture hath so many misteries in i[illegible]lfe, and is to hard for oure capasite. Some[illegible]me the letter, sometyme the spirit, and somtyme bothe must be vnderstande. Farther they saye the doctors braule, and chyde betwene them selfes, and howe shoulde the vnlerned vnderstand it a right. Who can tell sayth an other whether this be the trew law or not. If it were the trewe law of god.

then

then shoulde it conteyne all verites, and haue no nede of mannes lawes. Nowe the greateste parte of suche as hath the name of Christianitie, saye that Goddes lawes saueth no manne, instructeth noman a right, no it is not holsome for manne, except it be holpe, and ayded by the lawe of the bychops. Thus the worlde oweth to the bishops decrees that haue called the auctorite of the holye testament, that contayneth all treweth (whose sufficiencie, and veritie is sealed with the precious bloude of Christe) into doubt, and not into doubt onely, but clene abrogated it, and preferred theyr owne lawes. Confer theyr preachinges, and ministracion of the Sacraments wyth the Holye worde, and lawe of God, and se.

Other saye I haue no wytte to vnderstande the worde of god, and if I had, yet haue I no leasure to lerne it. Against this obiection Moses aunswereth, and sayth this lawe is sufficient, is simple, and playne, easye to be vnderstande, a perfyt doctrine, and required of all men. Thus he proupyth it. Preceptum istud quod ego precipio tibi hodie non est mirabiliter supra te, nec procul positū. Deut. 30. that is to saye the commaundement that I prescribe vnto the to daye is not far aboue the, nor put far from the. Rede the last halfe of the chapiter. By the whiche wordes it appereth that God hath made his will, and pleasure, simple, and playnly open vnto hys people, with apte sentences, and open wordes, and also put the same nere vnto vs that we shoulde not seke it with great daunger of our lyfe, to sayle into the Indies for it, or loke it in heauen aboue, as those that receaue al thynges by reuelation or apparitions of Angelles, or other suche meanes. But

Moses sayeth it is no nede of anye suche Embaladours, and so sayth Abraham Luke. 16 For man maye lerne out of the scripture what is to be donne, and what not to be donne, what is the condicion of the good, and of the bad. No nede to seke the knowledge therof in Egipt, Athenes. or Rome. Sed valde propinquum est tibi verbum, in ore tuo, et in corde tuo vt facias illud. That is to saye, the worde is present, and at hand with the in thy mouthe, and in thy hearte, that thou shouldest do it. By these wordes we se, that in the greatest synner that is, is a certayne rule, and knowledge to lyue welby, yf he dyd folowe it. So confounded. S. Paule the gentiles Roman. 1. of synne, because they knewe the euill they dyd, was condemned by the testimonye of theyr owne conscience. For the lawe of God to do well by, is wrytten naturallye in the heart of euery manne. He that wyll diligentlye search hym selfe shall sone fynde the same, and incase manne would behelde hys owne ymage booth in body, and in soule thoughe there were no lawe wrytten, nor heauenes ouer oure heades to testifye the goodnes, and iustyce of God, and the equitie of an honest lyke: mannes conscyence would tell hym, when he doothe well, and when euyll. Romano. chapiti. 2. Farther the iudgemente, and dyscurse of reason desireth not onelye to lyue iustlye in thys worlde, but also to lyue for euer in eternall felicitie. Withoute ende, and that commeth by the similitude of God whiche yet remayneth in the soule, after the synne of Adam. Where by wee se playnlye that those excuses of ignorauncy

raunce be damnable, when man seith he could do well yf he folowed the iudgemente of hys owne mynde and coulde not lyue an euyll life, for when he doeth euyl he knoweth that he doeth agaynste the iudgement of hys owne conscience. So that we se that the law of God, is ether outwardlye or inwardlye, or boothe, opened vnto maune, and by Goddes grace myghte do the good, and leaue the euyll, yf it were not of malyce, and accustomed doynge of synne. The whiche excuseth the mercy, and goodnes of God, and maketh that no man shalbe excused in the later iudgemēt, howe subtylly so euer they nowe excuse the matter, and put theyr euyl doynges from them & lay it vpon the predestinacion of GOD, and would excuse it by ignorancie, or say he can not be good, because he is otherwyse destyned. Thys stoicall opinion reprehended Horat. Epistl. 1.

Nemo adeo ferus est, vt non mitescere possit,
Si modo culture patientem commodet aurem.

That is to saye. Noman is so cruell, but may waxe meke, So that he geue a willynge eare to discipline. All thoughe thou canste not come to so far acknowledge in the scripure, as other that be lerned, by reason thou arte vnlerned, or else thy vocacion will not suffre the, all dayes of thy lyfe to bee a studient, yet mayest thou knowe, and vpon payne of damnacion arte bounde to knowe the articles of thy faythe, to know God in Christe, and the holye catholicke church by the worde of God wrytten. The tenne commaundementes to knowe what workes thou shouldeste doo, and what to leaue vndonne. The pater noster Christes prayer, whiche is a brydgemente,

epitome

epitome, or compendyous collectyon of all the
psalmes, and prayers wrytten in the hole scrip-
ture. In the whyche thou prayest for the remys-
syon of synne as wel for thy selfe, as for al other,
desyrest the grace of the holye goost to preserue
the in vertwe, and all other, gyuest thankes for
the goodnes of God towardes the, and al other.
He that knoweth lesse thē thys, can not be saued,
and he ꝑ knoweth no more then this, if he folowe
hys knowledge can not be damned, Joh. xvii.
There be two commune verses that all menne in
maner knoweth, and doutles worthy, that telleth
vs to knowe Chryst, though we knowe no more,
is suffycient.

Hoc est nescire, sine Chrysto plurima scire:
Hi Chrystum bene scis, satis est si cetera nescis.

That is to saye, to be ignorannt, is to know
many thynges wythout Chryste. If thou know
Chryste well, it is suffycient though thou be igno
rannt of all other thynges.

Thus I haue sayd in the ten holy
Preceptes of almyghtie God,
accordynge vnto the scrip-
ture. Fare ye well in our
onely, and sole Joye,
and consolacion
Chryste
Jesu.

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